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JUNE, 1954

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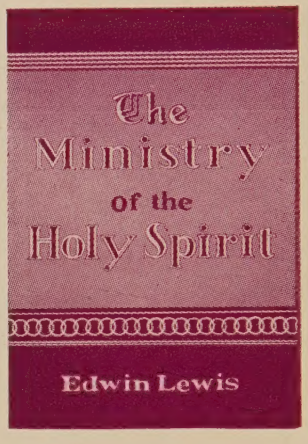

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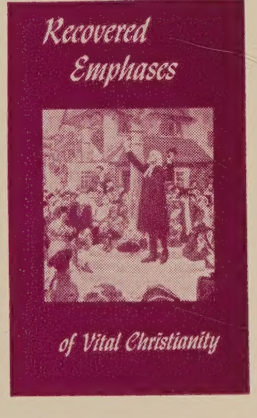

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For Commission on Membership and Evangelism in the Local Church

June, 1954

Vol. 8—No. 9

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Chairmen of the Commission on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

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Cover picture courtesy of Louis C. Williams

GOOD NEWS FLASHES ...FROM THE FIELD

CHURCH ATTENDANCE CRUSADE

—Tulsa District: St. Luke's Church, Keith Kelly, pastor, 70% of membership in attendance February 7 . . . Oolagah Church, Leroy Sebastian, pastor, 85% . . . Owasso, John Barton, pastor, 77%. . . .

—O'Neill, Nebraska: District Superintendent J. LaVerne Jay reports 38% of members of Northeast District Churches in attendance January 10. . . .

—Parksley, Virginia: Churches of Eastern Shore District, Virginia Conference, reported 20% increase in attendance in February over January, according to W. A. Wright, D. S., church school attendance increased 19%, MYF 10% . . . Staunton District, Virginia, morning worship attendance increased 32%, church school 15%, MYF 28%. . . .

—St. Louis, Missouri: Grace Church reports 43% of members in attendance on March 21.

—Kansas City, Kansas: "Sing the Doxology," writes District Superintendent Melvin Booth, "when you note the results of the Attendance Crusade . . . increases everywhere . . . Best attendance in history . . . Easter has come early. . . ."

—Fordyce, Arkansas: 50% of church members in attendance March 14. Increases in church school and MYF. . . .

—Hamburg, Arkansas: Church of 240 members had 140 members in attendance on March 14. 170 in Sunday school, 25 in MYF. Evening worship, 91. . . .

—Monticello, Arkansas: 47% of members of churches of Monticello District in attendance March 14. . . .

—McCook, Nebraska: District Superintendent John Ekwall reports 46% of resident members of district in attendance March 14. Parks, a church of 46 resident members, had 100%. Wilsonville reported 97% of resident members present; Bertrand, 85%; Spring Valley, 80%. . . .

—Lincoln, Nebraska: Lincoln District churches reported 40% of all members present on March 3. St. Paul with 2,800 members had 1,975 in attendance. . . .

—Plainview, Texas: 42% of membership of Plainview District attended worship services on March 7. . . .

—Big Springs, Texas: 45% of the members of this rural district attended worship services February 7. . . .

—Lambuth Archibald, D. S., led Bessemer District, North Alabama Conference, in unique Visitation Evangelism program called "Four Nights For God." Forty-one churches and 200 laymen participated. Results: 1,914 interviews, 202 first commitments, 272 transfers. Follow-through led to organization of 12 new Fishermen's Clubs. . . .

—Madison, Kansas, Dwight Patton, pastor, used telephone line call to invite people to evangelistic services. Lamont Community Telephone Company had 165 families on 30 party lines. Gave line call on each line (signal ring to all families to listen to important announcement). Invitation then extended each family to attend services. IT WORKED! . . .

—"Little did we realize when our Official Board voted to cooperate in the U.E.M. what it would mean to our church and community" . . . so writes Paul E. Merritt, pastor, Sodus Point, New York. Result was largest class of new members since 1889. . . .

—Many District Superintendents making certain local church Chairmen of Commissions on Membership and Evangelism receive Shepherds by sending complete District list to General Board. . . .

—Spiritual Life Missions conducted recently in Grove City and Jamestown Districts of Erie Conference. . . .

—More than 45,000 people attended Preaching Mission at Huntington, West Virginia, January 24-31. . . .

—Second annual evangelistic training school by Glide Foundation conducted March 9-11 at Glide Memorial Church in San Francisco. Leaders were Dr. Ralph W. Sockman and Dr. Dawson C. Bryan. . . .

—First Methodist Church, East St. Louis, Maurice L. Winn, pastor, reported 32% membership present January 3. Next five Sundays in Attendance Crusade: 41%, 40%, 40%, 45%, 57%. . . .

SPIRITUAL LIFE MISSIONS

Attended Services	Attend	Grace	Family Devotions	Bible	Prayer	Tithe	Witness	Service	Live	Prof. Faith	Transfers
NORTH ARKANSAS CONFERENCE											
87,311	17,974	13,275	9,488	13,206	14,620	6,549	13,338	12,988	16,464	267	167
DES MOINES AREA											
219,241	34,828	28,982	20,930	26,879	34,120	14,131	27,042	27,489	33,607	1,287	945

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The Upper Room Pulpit

1908 Grand Ave. Nashville 5, Tenn.

REBORN

I DID not know the sky was blue,
I could not call the morning bright,
Until I heard a still small voice
And Lo, the world was filled with light!

I did not hear the morning choirs,
Nor heed the lark upon the wing,
Until I heard him call, and then
The universe began to sing!

Deaf, dumb, and blind, I walked His earth,
I breathed His air, a thankless clod,
Until that blessed summer's night
When my dead soul found life and God!

—*Ralph Spaulding Cushman*
reprinted from *A Pocket Prayer Book*

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The Apostle Paul from a painting by Lovis Corinth

THE RED LINE of Evangelical Experience

by Lynn Harold Hough
Former Dean
Drew Theological Seminary

CHRISTIANITY is always at its best when the world is at its worst. It is at its best intellectually when the world is most confused in its thinking. It is at its best morally when men have lost the sense of good standards. It is at its best socially when men are leaping at each others' throats. It is at its best spiritually when men have lost the sense of the presence of God. The crisis finds the Christian religion with the word of mastery. And if that word is heard and heeded the crisis will be a crisis no longer.

To see how this has been and how this may be is the best preparation for a rebirth of confidence and a rebirth of power. There are many true things to say about the Christian religion. The definitive thing always has to do with the experience of the grace of God in Christ. It has to do with the red line of Christian experience of the evangel. It is fully and powerfully expressed in the word of Paul: "The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2:20, RSV.)

I

We are seeking for that secret of power in Christianity which transcends time and place and circumstance and race and color and nation—that which moves in triumph upon the world from the lives of Christian men.

With all this in mind let us look upon Saul of Tarsus the brilliant young Jewish scholar who seems to have his little world at his feet. A great past and a great religion have met in his mind and captured his will. He is completely able and completely restless. He is completely loyal and completely unhappy. And all because his mind is fixed upon himself in the very moment when he is trying to be loyal to God. With every increase in earnestness there is an increase in self-consciousness. There is no secret of creative joy. Saul is the slave of a divine law rather than the happy son of a divine Father. He could become a fierce persecutor. He could not be a joyous friend of men eagerly offering them a new life.

Then all was changed. On the road to Damascus he met the living Christ who had died upon the cross. This One was his true Lord and Master. This One had died to become his Saviour. He flung himself with utter abandon into the arms of the forgiving Christ. He forgot his self-consciousness in his feeling of what Christ had done for him. It was clear enough that what God in Christ had achieved for him was infinitely greater than anything he could do for God. The love of the suffering God mastered his mind and suffused his whole consciousness.

Great fountains of creative joy began to play in his soul. Everything that makes a man an artist, a poet, an inspirer and friend of men began to move in his own life. His months in Arabia clarified what was at first a new glory not entirely understood. When he had returned from Arabia he understood the meaning of it all. He could then have said what he did say later: "The life that I live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

So was wrought out in one man's experience the classical pattern of the Christian life. But here we may encounter an objection. Is it true that Paul establishes the classical pattern? Why should we call this man typical of every man?

II

Let us move along to the time when the Fourth Century pours its life into the Fifth. Let us look at Augustine. Surely, he was different enough from Paul. He was the brilliant son of a brilliant pagan. The hot North African blood beat like a fever in his veins. His mind played like quicksilver through all his experiences. But his impulses were on the throne.

Glittering pagan vices were much more attractive to him than quiet Christian virtues. His mother's gentle Christian character seemed likely to have little influence upon him. But his own restless spirit confronts his moral capacity with anxiety and distaste.

Then there are the Christians, his inferiors in respect of intelligence but his superiors in character. Do they possess a secret he does not know? In Ambrose the church is seen to be magnificent and Christianity imperial. So Augustine struggles on.

At last there is the flash of living words from the scriptures, and the moment of great and complete surrender and of trusting faith. From that time Christianity is to Augustine a personal experience of the grace of God accepted in a great act of trust in Christ. God in Christ becomes the sovereign of his soul. He, too, has experienced the very actuality expressed in the words: "The life I now live in the flesh I live by faith in the Son of God, who loved me

St. Paul lectures at Antioch.

and gave himself for me." His mighty mind continues to act.

As centuries go by, he becomes the schoolmaster of the Middle Ages. But back of all the massive movement of his intelligence is the personal experience that what God gives to him in Christ remakes his world and gives him a new life and a new hope. And to receive what he has received is to become in a true sense a Christian.

It is completely clear that what we have called the classical pattern of the Christian life is confirmed by a study of the experience of Augustine. Passing centuries make no difference. Contrasting cultures make no difference. Even when Augustine works out a philosophy of history in *The City of God,* all of his thought is based upon the grace of the living God. And the intense personal quality of his religion, as it is expressed in the *Confessions,* was a golden gift to the life of the Church.

But if we were to allow more than a thousand years to go by, would the classical pattern still hold in the new life of a new day among people different enough from Paul and Augustine?

III

Shall we test the matter by inspecting the experience of Luther?

This robust, human, and very hearty German peasant is an arresting person. He becomes a scholar, and he is able on great occasions to move with a certain magnificence. But scratch the surface and you come very quickly to the crude man of the soil, innocent enough of the gentle tradition. At times the vulgarity of his speech and the undisciplined explosives of his diatribes fill one with amazement. But for all that, this rude and rugged peasant was a Samson who could carry off the doors of the gate of a city greater than Gaza.

The strength which moved the world was first of all a new vitality which moved at the very center of the life of Luther. With all his might he had tried to earn peace. He had tried to rest in the conception of religion as wages earned. But it simply would not work. And in the central act of his spiritual life, at last, the way of trusting took the place of the way of doing. There was plenty of doing afterward. But it was always the expression of the new life which came with trusting. It was never a substitute for it.

The secret of Luther's power is found in the hour when he experienced the very essence of what Paul meant when he said: "The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." And this experience was the basis of a new vitality which was the deepest thing in the Protestant revolt. To be sure, men in the old church had known the secret. And Luther actually found guidance in spiritual matters in the Augustinian monastery. But the thing which Anselm and Thomas Aquinas and Francis of Assisi had understood came to a new and overwhelming expression in that which went out from the evangelical experience of Luther. So the classical pattern of the Christian life once more received tremendous vindication. When the reformers were loyal to it, their lives were rich and full. When they put the emphasis on other matters, their life became dry and conventional and the day of Protestant scholasticism was not far off.

IV

Now we come to what, for those who inherit the tradition of the great Eighteenth Century Revival, is a matter of the utmost importance. We come not only to a matter. We come to a man. We come to John Wesley.

The study of the Wesleys brings us to the heart of "Squirearchy" in England. And we may be reminded that, in the time of old Samuel Wesley, the Irish head of the Wesley family, who was unmarried, offered to adopt young Charles and make him his heir. The offer was rejected, and another member of the Wesley clan accepted. At length in Ireland the name Wesley was changed to the older form Wellesley. Of this line came Sir Arthur Wellesley, later the Duke of Wellington and the victor of Waterloo. And of this line came a lady who was the grandmother of the present Queen of England, Elizabeth II. In peace and war, in religion and in the high matters of state, the Wesleys were likely to be heard from.

In the Eighteenth Century John Wesley went from the country manse to a larger life. Oxford left its mark upon him. And that he was a fellow of Lincoln college was a matter of great importance to him and to the family. As a master of logical disputations he put his mark on other minds and upon his own.

This typical English gentleman from "Squirearchy" may seem the last person in the world to enter into what we have called the classical tradition of evangelical religion. His cultivated intelligence, his shrewd common sense, and his logical acumen may seem to suggest something rather different. He saw two periods in his life when he thought it over. One was the period when he was a servant in his Father's house. One was the period when, in the happiest sense, he realized that he was his Father's son. He, too, tried to be a good workman earning a wage of God. He, too, found the way of earning a way of restlessness and of discontent. At last—and mark how the ages met!—one night (that famous night at Aldersgate) he heard someone reading Luther's explanation of Paul's setting forth of the way of faith, and he felt his heart strangely warmed. He felt that he did trust in Christ alone for salvation. Now he, too, could say: "The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

After Aldersgate there was a new

Wesley. The old self-conscious Wesley was gone. A new Wesley, whose life was full of creative splendor, had come. This was the Wesley who transformed the life of England and set new spiritual forces moving all about the world.

V

Great as these examples are, they are only examples. The Clapham group which, under the inspiration of Wilberforce, succeeded in abolishing the British connection with the slave trade felt the same spiritual life blowing through it. William Booth found in the same experience a summons to call to their Father's house the last and the lowest and the least.

Time would fail us to tell this great tale of the men of the grace of God. Dr. Alexander Whyte put a little of it in the volumes of lectures written by many great leaders on the Evangelical Succession. Going forth from a new and transforming experience these men of the grace of Christ entered the world of outer activity. No evil was safe when they attacked it. No good was without support when they could uphold it.

Evangelical experience was not an escape from social responsibility. It was a preparation for the most effective social action. Again and again the way of faith became the way of outer as well as inner victory. The very processes of the mind were quickened by this compelling experience. It touched the corpse of a theology which sprang to its feet and became a living power. Dr. Robert William Dale, who was so profoundly influenced by evangelical religion, declared that even theism must be experienced. The suffusing joy and serenity of this experience filled untold individual lives with grace and charm and power. And in hours of tragedy it brought inner strength with which to confront outer confusion.

VI

The relation of all this to the bitter and difficult days in which we live grows more clear as we look into the matter with more searching intelligence. Even in the Nineteenth Century Matthew Arnold had written of "this strange disease of modern life, with its sick hurry, its divided aims, its heads o'ertaxed, its palsied hearts." Even before the beginning of the great debacle, Paul Valery had found Europe a place of "contradictory ideas and incompatible desires." And a little while ago the aged Dean Inge, after the full force of tragedy had broken upon the world, published a book entitled *The End of An Age.*

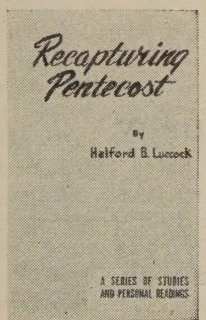
In the first chapter of this book the brilliant and caustic Dean quotes and comments upon the views of a number of writers, Continental and British, who have set about discussing the dark world in which they live. We see fierce young men meeting life with hard courage and without the capacity for remorse. Old hopes are dead. Old idealisms have perished. Grim cruelties have settled with horror upon the world. Out of much quotation, and with much analysis, Dean Inge comes clearly to the position, with which many of the men to whom he refers would agree, that we must have a revival of spiritual religion, a change of heart. The world had gone the full round and has come to a new apprehension of an old experience, the experience of moral frustration, of helpless folly, and of terrible despair.

It is to such a world and to such an age that the imperial evangel must speak. Surely, it is made for such an age as this. The Church whose members can say that the life they live in the flesh is lived by faith in the Son of God who loved them and who gave himself for them, and to whom these words have come to have the blazing reality of living experience, can indeed speak the word for which the world is waiting. The powerful contemporary picture of the cross in the sky is a symbol of what we mean. When the green hill far away is seen as a cosmic event and at that very moment is a creative personal experience we, too, may hear with contemporary meaning the ancient words: "By this sign conquer."

So the red line of evangelical experience will continue in our own time. So the Christian religion will renew its ancient power in the very days in which we live.

For Your Easter to Pentecost Program of Evangelism

RECAPTURING PENTECOST



by Halford E. Luccock

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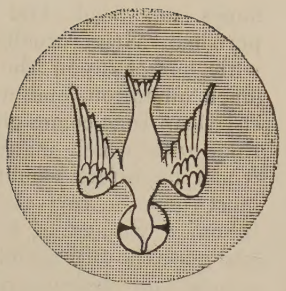


And when the day of Pentecost was fully come, they were all with one accord in one place. . . . And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost. . . . Peter standing up with the eleven, lifted up his voice, and said unto them, . . . this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. . . .

—*Acts* 2.

WHAT

Pentecost

CAN MEAN

FOR

You

by

Gilbert L. Ramsey

Pastor

The Methodist Church

Leary, Georgia

WAS PENTECOST an isolated experience limited to the first disciples and denied to us today? Can Pentecost have meaning for a Christian living in the Twentieth Century? Did something happen that day to Christ's disciples that his followers need in this hour?

As we approach another celebration of Pentecost, it is only natural that such questions as these should arise in our minds. However, before we can determine what Pentecost can mean for us today, we must discover what happened at that first Pentecost.

An Inner Experience

In attempting to answer this question, someone might say, "Pentecost was a time in which there was a rushing as of a mighty wind." Or perhaps someone else will remind us that Pentecost was a time in which tongues of fire appeared upon the heads of those gathered in the Upper Room, or that it was a time in which men spoke in strange and foreign tongues.

Obviously all of these descriptions deal only with the outward manifestations of Pentecost and fail to take note of the inner experience which gives it meaning. Not the tongues of fire, not the rushing of a mighty wind, not even the speaking in strange tongues, but the entrance of the Holy Spirit into the lives of the disciples gives Pentecost its significance.

What is the Holy Spirit? Paul tells us that "the Lord is the Spirit." The Holy Spirit is the spiritual presence of Jesus. These men suddenly realized that the Master, whom they had known in a physical form, was now present as the Spirit. He was not dead, but alive forever, and in the intimacy of their own souls they could commune with Him. Such was the heart of their experience at this first Pentecost.

It is this gift of the Holy Spirit which transforms religion from a dull habit into an acute fever. This gift is available for all of us today. If we receive the Holy Spirit, there will be two tremendous results in our lives.

First, there will be a release of power. Jesus had instructed his disciples, "Tarry ye here in Jerusalem until ye receive power." The gift of the Holy Spirit results in a gift of power.

The disciples early discovered the sufficiency of this power for the tasks to which they gave themselves. From the Upper Room in Jerusalem, they proposed to carry the gospel to the ends of the earth. It was a breath-taking plan, a daring thrust for God. As they tackled this task, they found adequate power for the demands and needs of their day. They did the impossible. They subdued kingdoms. They wrought righteousness. They wrote their names in eternal glory across the pages of history! These were ordinary men and women like ourselves but they had found an extraordinary power.

This same power can be ours today. Those who walk in conscious fellowship with the Holy Spirit draw upon a strength which is not their own. They face each day's tasks with a glad realization that there is adequate power available. This is good news . . . for those of us who are frayed by the demands of life . . . for those of us whose margin of power is exhausted!

In addition, this power, not our own, makes for righteousness. How desperately some of us strive to overcome our weaknesses. Yet, with all our striving, we fail. Some habit is so thoroughly entrenched in our lives that we despair of ever ridding ourselves of it. In vain we tug at our sins; they refuse to budge. But the power of the Holy Spirit changes all this.

Power of the Spirit

The engineers who were building a bridge across the Hudson River discovered that an old barge, sunk in the mud of the river, obstructed their progress. The barge defied all efforts to free it. The mud at the river botton held it fast. Finally, a young engineering student offered to help them move it, and, in desperation, the engineers agreed to try his plan. The young student ordered another barge brought and fastened to the sunken barge while the tide was out. The floating barge was attached to the sunken barge by giant steel cables.

Then came a period of waiting. But shortly the tide began to turn. The waters of the mighty Atlantic swept into the Hudson. The floating barge began to rise. As it rose it lifted the sunken barge until finally the old barge was completely free of the muddy river bottom. The power of the tides had lifted the sunken barge when men had been unable to budge it!

The Holy Spirit is the power which can get under our sin, however, firmly it may be wedged in the recesses of our soul, and lift it from our lives. The Holy Spirit works in a man's life as a power for righteousness.

The second result of the presence of the Holy Spirit in our lives is indicated by a statement of the Apostle Paul: "The harvest of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness and self-control." He was saying that it is the Holy Spirit within us which produces these virtues. They read like a flower garden of Christian graces.

Had you ever stopped to realize that, although there are many varieties of flowers, they all owe their existence to one common source: the life-giving force in nature?

Paul reminds us that there is likewise an all-pervading spiritual life-force which produces the Christian virtues just listed. We call it the Holy Spirit. He enters our hearts. He invades the recesses of our personality. Love, joy, patience are results of His Presence. The soil of our own lives will not produce them. They are the harvest of the Holy Spirit with us. We shall never possess *them* until first we possess the *Holy Spirit*.

Two Direct Results

These, then, are two direct results of Pentecost: a fresh inrush of power and a flowering of Christian virtues.

We must honestly ask ourselves if our religious experience has produced these Christian results. Pentecost was never intended to be the exclusive possession of a few select souls. You will never see written above the entrance to the Upper Room: "Private. No Admittance." For it is written, "I will pour out my Spirit upon *all* mankind."

The gift of the Holy Spirit can be ours, but we must meet the conditions. We cannot control the Holy Spirit. We can only prepare for His coming. We must do that through earnest prayer, honest self-examination, and inward cleansing. Only then can Pentecost be ours today.

Hymn on the Holy Spirit

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.

Breathe on me, Breath of God,
Till I am wholly Thine,
Till all this earthly part of me
Glows with Thy fire divine.

Breathe on me, Breath of God,
So shall I never die,
But live with Thee the perfect life
Of Thine eternity.

—Edwin Hatch

The Commission on Membership and Evangelism

"Project for the Month"

of June Is

A COMMEMORATION OF PENTECOST

THE BIRTHDAY OF THE CHURCH—THE ANNIVERSARY OF THE ADVENT OF THE HOLY SPIRIT

June 6, 1954

by C. Lloyd Daugherty, Jr.

Director of Local Church Evangelism

A Day for Special Emphasis Upon

TESTIMONY **ATTENDANCE** **ENLISTMENT**

It is the purpose of this Project to suggest ways and means fittingly to observe and commemorate Pentecost as the Birthday of the Church.

It is hoped that the pastor and the Commission will add to these suggestions ideas of their own, or that they will adapt these to the needs or circumstances of the church where necessary.

THE BIRTHDAY OF THE CHURCH IS FOR THE WHOLE CHURCH!

(*Think of it as being a part of everything which takes place on June 6*)

BEGIN WITH THE SERVICES OF WORSHIP

We suggest that with the approval of the pastor—and under his direction—some or all of the following features be included in the worship services.

1. Public Testimony

A. It is suggested that the pastor select a layman, a lay woman, and a youth to give brief testimonies at each service on "What Christ and the Church Mean to Me." On Pentecost, laymen bore their witness to the resurrected Christ. "This Jesus did God raise up, whereof *we are all witnesses.*"

B. It is suggested that the pastor give guidance in the preparation of these testimonies—particularly in regard to their brevity—so that full time will be allowed for the sermon. Perhaps other elements of the service can be adjusted to accommodate the testimonies.

C. *Let the sanctuary itself be a testimony.* It should be decorated with as much care, beauty, and love as on Easter! Appoint a person or a committee to care for this important matter.

D. *The testimony of prayer* is a winning witness. Plan for a special brief Prayer Meeting before each service. Encourage lay participation in the prayers. Let it be *a service of prayer.*

2. Attendance—The disciples were *present* at Pentecost! They were all together in one place. Attendance is *a form of testimony* in which all may participate.

A. The Committee on Attendance might follow one of the suggestions in the Manual for the Commission on Membership and Evangelism—pages 33 to 35—for assuring as fine an attendance as possible at the services. Plan for the largest attendance of the year!

B. Perhaps a card containing some such wording as "You are invited to attend the Commemoration of the Birthday of the Church and the Anniversary of the Advent of the Holy Spirit next Sunday . . ." etc., might create interest and serve as an attendance stimulator for the Birthday observance.

C. Church school classes, church organizations, even civic, school, and fraternal organizations should be invited to attend in groups, sitting in pews reserved for each group and participating to whatever extent the pastor feels appropriate.

D. The church should emphasize, both as a slogan and as a goal, "Every member of every family present at church services on Pentecost." For any member of a family who cannot attend, let the family invite some person to substitute for the absentee member.

E. The church should have a family registration at the services to indicate which families are 100% present, or which families have substituted individuals for absentee members. Analyze and publicize the results on the following Sunday.

F. Make a special effort to secure the attendance of inactives and the once-in-a-while attenders. For *their* sakes bring them from the edges to the center of the church's life and work. Some two-by-two visitation by laymen during the week preceding Pentecost will

bring spiritual blessings to all! Plan for it. Name the person in charge of this phase of the Project.

3. **Enlistment**—As on the first Pentecost, when "there were added unto them in that day about three thousand souls," each church can offer "as a birthday present to the church" those whose commitments have been won *between Easter and Pentecost.*

   A. Follow the suggestions in the "From Victory unto Victory" program in May SHEPHERDS and win for Christ and His Church:

      1. Those who postponed their decisions during the pre-Easter visitation.
      2. Those who were not at home when the visitation was made.
      3. New people who have moved into the community.
      4. Persons who registered on the Easter Attendance Registration card.
      5. Other persons whose names and addresses were not available previously.

      (The leaflet, "Be a Member Where You Are," will help persons whose church membership should be brought to the local church because they have moved from the communities where their membership now is.)

   B. Present publicly those who have made a commitment during this period. If they have not fulfilled their requirements for instruction, but intend to do so prior to actual reception into the church, they may be *presented to the congregation* in a meaningful and significant fashion as "those who have made Christian decision and publicly declare it on this triumphant occasion . . ."

   C. There is no more appropriate time for a special witness through Visitation Evangelism than on Pentecost Sunday afternoon and/or evening itself. It is scriptural to break bread together, to receive instructions, to go forth in pairs, to witness to the unchurched seeking their commitment, to return to report and rejoice. The Visitation Evangelism Committee can make all necessary arrangements for this —with cooperation of the Committee on Prospects.

AND INCLUDE THE METHODIST YOUTH FELLOWSHIP

The chairman of Christian Witness of your Methodist Youth Fellowship and two other young people are members of the Commission on Membership and Evangelism. They will be happy to suggest to the MYF council that this "Birthday of the Church" emphasis be included in their sessions on June 6—in both the Sunday school and evening sessions. The May 18 issue of *Concern,* sent to young people and counselors, will carry suggestions for the evening sessions from the National Director of Youth Work essentially as follows:

1. That commemoration through the witnessing of several youth on "What Christ and the Church Mean to Me," be included, using, of course, youth other than those used in the morning sessions.
2. That the MYF attend the evening church service in a group, sitting in specially designated pews, and
3. That perhaps, on suggestion by the pastor, the MYF participate in some appropriate manner in the observance.

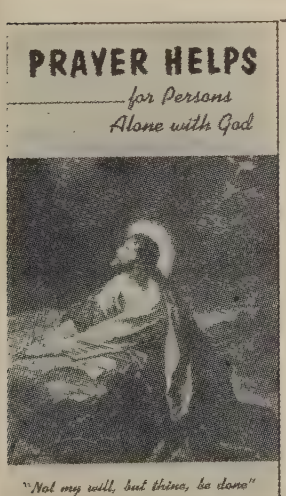
AND NOW TO KEEP THE DAY ALIVE

Distribute to all who are present—as a memento of the occasion—one of the following inexpensive tracts which will help to keep alive the spiritual blessings of this day.

1. "The Gift of the Holy Spirit"—the scriptural account of the story of Pentecost—plus the hymn on the Holy Spirit: "Breathe on Me, Breath of God"—a six-page Tract of the Month.
2. "Power from On High *for You*"—by Mack B. Stokes a twelve-page tract.
3. "Pathways to Power"—by G. Ernest Thomas—how to develop your faith into a vital and growing experience of Christ—a six-page Tract of the Month.

On request, the Department of Local Church Evangelism will be glad to send free samples of each. For general distribution, the tracts must be purchased. It is suggested that each church order sufficient quantities for each member and each visitor to have one as well as those absentees who should receive theirs by mail.

These tracts are ordinarily priced at $2.00 per 100, but because of this special Project, pastors and Commissions, by using the order blank in this issue of SHEPHERDS, may purchase them at the special price of $1.50 per 100. No order will be accepted for less than 100 at this price (smaller quantities, 2¢ each). *These tracts will more than pay for themselves in terms of keeping the interest and the blessings of this day alive.* Order them from TIDINGS, 1908 Grand Ave., Nashville 5, Tennessee.



PRAYER HELPS

---for Persons Alone with God

A practical prayer guide for individuals. Contains specific suggestions for making prayer more vital in one's personal experience. Every church can effectively use this 8-page leaflet as a standard item in its prayer room and in its sanctuary on weekdays.

$2.00 per 100

TIDINGS: *Headquarters for Evangelistic Materials*
1908 Grand Avenue, Nashville 5, Tennessee

SPECIAL MISSION to NORTHERN EUROPE

At the invitation of Bishop Odd Hagen, who supervises Methodist work in Scandinavia and Finland, Bishop W. Angie Smith, Chairman of the Board of Evangelism, Dr. Paul V. Galloway, minister of the Boston Avenue Methodist Church, Tulsa, Okla., Dr. Harry Denman, executive secretary of the Board of Evangelism and Dr. J. Manning Potts, Editor of *The Upper Room,* spent the month of March in those countries preaching and demonstrating visitation evangelism.

In the photo below, Dr. Harry Denman is holding a copy of THE UPPER ROOM in Norwegian. With Dr. Denman are Rev. Reidas Thomassen, pastor of the Methodist Church, Skien, Norway; Bishop W. Angie Smith, Chairman of the General Board of Evangelism; and Dr. M. S. Haver, District Superintendent.

Shown above are Harry Denman, Executive Secretary of the General Board of Evangelism, and J. Manning Potts, editor of THE UPPER ROOM, leaving Idlewild Airport on a Scandinavian airliner to participate in a special mission to northern Europe during March.

DOES YOUR CHURCH HAVE A PRAYER MEETING?

THE UPPER ROOM has helpful devotional material available for your group. Each book lends itself to a number of interesting and inspirational meetings. Get enough copies for all members of your Bible study group.

Great Moments in the Life of Christ . Charles Laymon

Fourteen great moments of decision in the life of our Lord as they are found in Mark's Gospel form the basis for this very helpful book. It is in a real sense an outline of the life of Christ. Written from a devotional viewpoint. Single copy, 25¢; 6 copies, $1.00.

The Upper Room Bible Series

Excellent for group study as well as individual reading. Four booklets, each deals with 13 highlight passages of a New Testament book, written from a devotional point of view.
Readings in the Gospel of John by Charles Laymon, *The Spiritual Message of Acts* by W. E. Cassell, *The Spiritual Message of First Corinthians* by Frank S. Hickman, *The Spiritual Message of Hebrews* by Francis E. Kearns. Single copy, 15¢; set of 4, 50¢; 8 copies $1.00.

1908 Grand Avenue — The Upper Room — Nashville 5, Tennessee

CHURCH MEMBERSHIP TRAINING

--For All Who Come

by Clifton M. Weihe
Associate Director of Evangelism
The United Lutheran Church in America

MOST congregations give some kind of training to people who are to become members. This is usually done entirely by the pastor. Sometimes laymen in the congregation share in this instruction in areas pertaining to stewardship, the church school, organizations, and the like. The need for instruction in the Christian way of life and for life in the Church is generally presumed by all church leaders.

There are some, however, who hesitate to instruct thoroughly those who seek membership by a "letter of transfer" from a congregation of their own denomination. It is in order to examine this matter today, when 20 per cent of the population is moving annually.

Number of Reasons

A number of reasons may be advanced to support the practice of thorough instruction for all who seek membership in a congregation:

1. *It improves the standard of churchmanship among the entire membership.*

Not all congregations live on the same "plateau." In fact, some operate in valleys shaded from the glories of triumphant worship, bold stewardship, glad service, unquenchable evangelism, and happy fellowship.

The answer is clear. A healthy congregation, present or future, demands that those it receives into membership be clear in their understanding of the mission and message of Him whose body the Church is. It demands that, out of fairness to those received and to the present members, new members understand a high standard of church life.

2. *It presents Christian doctrine in mature terms.*

Many people with a "letter of transfer" have only the vaguest notions about basic Christian doctrine. What little they may recall was learned at a tender age with adolescent connotations. This is good, except that we cannot be sure they have learned much Christian doctrine since. Neither can we be sure they have related it to the real issues in today's adult world. (Religious surveys among American military personnel lend credence to this suspicion!)

Now, as they seek membership in a new congregation, is the time to teach sound doctrine and relate it to the real issues of life in 1954—and to all eternity.

3. *It can give new insights into the Bible—its use and meaning.*

The adult membership training class for all new members provides an opportunity to make the Bible meaningful—for a person's own devotional reading and study, for enriched family life, and in the worship and study life of his congregation.

4. *It can help people begin the practice of family prayers and Bible reading.*

A family that worships together will more likely remain loyal to its church and to Jesus Christ as well as to one another. A life of faith can be nourished or choked in the home. One session of the adult membership class can profitably be spent in examining "aids" in family worship and in demonstrating the same either through a "model" family worship or through visual aids. Helpful materials can be furnished to these new people, and in subsequent meetings some may wish to tell of their new experiences in home worship. If, perchance, it is already the practice of some, their testimony will help others in Christianizing the "cradle of religion"—the family.

5. *It can lead people to a more mature sense of stewardship.*

"Love so amazing, so divine, demands my life, my soul, my all." This is the only ideal of stewardship the Christian should have. It is what God asks of those who confess His name. "I have redeemed thee; thou art mine." So the Christian begins to understand that what he "has," God gave him. God has first claim on it. A man's strength and time and talents—these are God's first. Yes, and his means, too.

Before a man joins a congregation he hears of the joys of proportionate giving, of tithing. (The teaching of good stewardship right from the start could eventually eliminate all "finance" campaigns.) The time to understand "envelopes" and to make pledges is before membership Sunday. Then the first visit by laymen to "the new members" can concern itself with a welcome friendliness that invites to service and fellowship in the organizations of the church.

Christian Teaching

6. *It provides opportunities to bring Christian teaching to bear on all areas of life.*

The Christian faith has meaning for all areas of life. This is true for the individual Christian just as it is true for his community life. His faith has meaning in his family life, his occupation, and his citizenship. Christian doctrine, properly understood and applied to everyday living, results in a wholeness of life that is the making of the Christian man.

7. *It can discover particular talents for service to God in the Church.*

After a man has said, "What must I do to be saved?" and God gives him the answer, his next question is properly, "What can I do?" The so-called "problem of integration" of new members is partially answered by discovering the new member's talents, available time, and wishes.

This can be done through the use of a "check list" of possible opportunities for service in the church. Some pastors put these lists on file-size cards,

for handy reference. Such a card may also contain personal data for the church records.

People coming with a right spirit will want to employ their talents as they have time and opportunity to do so. Stirring their imaginations toward this end is the responsibility of the congregation, at the right time and in the right setting. The class in membership training is both.

"Shepherd" Heart

8. *It establishes rapport between pastor and parishioner.*

The member-in-training sees much of the pastor during these enriching hours of teaching and discussion. Here he senses the "shepherd heart" of the pastor. This will stand him in good stead as his pastor leads the worship and preaches to him.

But this understanding of the "shepherd" is essential when he needs a pastor's counsel in times of trial. Then he will already know that the pastor cares, will understand, and by the grace of God, will be able to bring him help and comfort.

In turn, the pastor learns to understand the member-in-training as, during these helpful hours, he hears the questions and studies the face of the new person. Consequently, the pastor can more effectively preach, visit, and minister to him.

9. *It establishes acquaintance with others in the group.*

All who attend the new-member class develop an "in-group acquaintance" with one another that will be helpful as they take their place in the life of the church. This fellowship is broadened when members of the congregation share the discussion hours with the new people. (This practice has the added advantage of keeping the pastor alert and fresh in his presentations!) The serving of refreshments encourages informality and provides opportunity for further fellowship.

10. *It permits the sharing of religious questions and problems.*

What the timid fear to ask is often stated by others. The former get the answers without asking the questions! Here the pastor can help correct mistaken ideas. He can help calm needless worry and fears. Furthermore, statements of conviction regarding the Christian faith will arise from the group, serving to strengthen the faith of the others.

11. *It gives an opportunity to teach the meaning of worship.*

The worship services of the church are potent vehicles for evangelism. Faulty use of worship services is a barrier to evangelism. Through the membership training class, occasion is given for correcting abused notions and for imparting understanding toward an edifying use of the worship services. For, surrounded by a service that contains spirit and gives meaning to the worshipers, the Word of God from lectern and pulpit falls on more receptive hearts.

12. *It acquaints the new people with this congregation, this district.*

"How does this congregation function? Who's who? What's what? What is this 'synod,' 'district,' 'presbytery,' or the like? What do they do with our benevolence money? Are we represented in decisions?"

These are practical matters pertaining to proper integration as well as to good stewardship and intelligent membership. At this point in the training of new members, lay leaders of the congregation (or perhaps from the district) may participate in the meetings. We who are leaders in the Church, lay or clerical, must ask ourselves, "Are we helping these new people unite only with this local organized unit of the Church of Jesus Christ on earth? Or are we helping them understand that, as living members of the Body of Christ, they share a fellowship in their entire denomination, in all of Christendom, yes, even in the Invisible Church of all times and places and of all believers?"

13. *It tests the sincerity of the member-in-training.*

A "letter of transfer" is frequently given to a person whose churchmanship has not been of the highest order. The pastor who writes such a letter puts the matter in the best light, hoping perhaps that a new place of residence will somehow produce a new life in the Church.

It is the easy thing for the church council that receives such a letter to say, "We will instruct him, inspire him as he attends church from week to week. But let's take him into membership when he is in the mood for it. That is right now."

But those "weeks" may be a year apart! When, during 10 successive weeks, the new person attends "discussion hours" for membership training, his church attendance may be observed. Then, should there be need of it, the pastor may engage him in some conversations which may result in a new understanding of the importance of worship. The new person will, at the same time, gain a new respect for the church that requires something of its members.

Such practice is only fair to a person for whom the pastor and the congregation have assumed responsibility.

14. *It develops a respect for church membership.*

"Easy come, easy go" is as true in the church as it is in any other place. New people will respect the church that has a "standard." They will respect a church that recognizes their intelligence by informing them of its teachings and practices.

15. *It provides the opportunity to make "witnesses" out of "members."*

Some years ago a survey in Chicago revealed that if newcomers to the city did not join a church in the first few months of their residence, the likelihood of subsequent membership was not very promising. This provides a lesson in the matter of vital church membership. If new people are motivated at the outset of a new church life to be evangelists, not only will they avoid a fruitless Christianity, but they will also be happier with themselves as church members. It was not long after Jesus said to Philip, "Follow me," that Philip found Nathaniel and said, "Come and see." (John 1:43 ff.)

Personal Evangelism

The membership training class affords the pastor and lay leaders the opportunity to teach personal evangelism as well as to acquaint people with the evangelism program of the congregation.

The Word of God, of course, is the first source of teaching evangelism. The next source is the testimony of consecrated laymen who find their highest joy in witnessing to others. The many fine audio-visual aids available today can help stir the imagination of new people in the areas of personal congregational evangelism.

Someone has said that impression without expression leads to depression. This is true of the new church member who is not led to give expression to his faith. The practice of making witnesses out of new church members is the very best answer to the whole matter of integration.

These 15 reasons call for our best in the stewardship of the gospel, of the Church, and of the souls which God has put in our care.

Needed:

A NEW WORD FOR EVERY CHURCH

by Joseph S. Johnston
Pastor, Reveille Methodist Church
Richmond, Virginia

THERE IS need for a new word in the vocabulary of the average church. That word is "assimilation."

Too often we have taken pride in the numerical growth of our congregations and given inadequate consideration to the personality growth of individuals who are taken into these congregations. In Protestantism the size of our church staffs generally has not kept pace with their respective churches. Many of our larger churches are obviously so understaffed in their number of ministers and specialized assistants that they cannot give the close, intimate attention to individuals which members of the church require for their development and which they have a right to expect.

Declining Interest

The result has frequently been a rapid decline of interest on the part of individuals received into the Church. They have stood at our altars to pledge love and loyalty to Christ and have agreed to support the Church. In those early moments they have felt genuine enthusiasm for the Church, and they have made sincere resolutions concerning both their activity in it and their support of it.

But so often weeks and months have passed in which there has been no real attempt to make these new members feel themselves a part of the fellowship. Possibly the pastor *has* called, but the people of the church have been too busy with other things to pay *their* visits. Perhaps a few sudden invitations to participate in the church program *have* been tendered, but no warm and personal interest has been shown on the part of the older members themselves. Slowly, disappointment chills the enthusiasm of these new members. Increasingly, they find their friends in circles other than those of the church. They begin to tie their loyalties to programs and ideals outside the Christian fellowship.

Now this need not to be. Assimilation is the one answer to the need these people have, and every church can do something about the matter. Within our Protestant community we have merely scratched the surface of possibilities in this regard.

In the first place, we can develop in each of our church members a sense of belonging, not primarily to a local congregation, but to a denomination and, therefore, of possessing an inherent right and obligation to share in the program of that denomination at all points where it is possible for the member to do so.

We have the tendency to let those who have belonged to a given church fellowship for a long while take the entire responsibility for operating it. Boards and committees crystalize around relatively few individuals. We have encouraged the idea that only "the old-timers" have any real right to determine policies or to lead programs within a local church.

Actually, this is exceedingly shortsighted policy; for what goes on in each local church is, to some degree, of interest and importance to every churchman of that denomination. The mere fact of belonging to a denomination should give one the privilege and responsibility of trying to carry the burden of its program wherever he is and of trying to give such leadership as he may be able to give where he is living at the moment. If we can get this sense of larger loyalty developed in our members, they will cease to feel like outsiders when they move from one church to another. So they will become more inclined to feel at home and to take an active part in church life wherever they happen to be.

Almost 20 per cent of our members have moved in the last few years. It is tragic that so much of the fine leadership within this percentage should be denied the opportunity of effectively expressing itself simply because it happens to be in some new community where its roots have not yet gone down deeply.

A second thing we can do by way of encouraging assimilation is to see that prompt effort is made to relate every new member to at least one active group within the church—it may be the Woman's Society of Christian Service, or some active Bible class, or, in the case of teen agers, some program of recreation. But every new member coming into the church ought immediately and effectively to be related to at least one active program.

Then, of course, there is the possibility of assimilation through the simple act of visiting. That church is wise which develops an effective plan of visitation *by* its members *among* its members. One of the fine ways of making newcomers feel their importance to the local church is to enlist them in visiting other newer members. Those who have been given something like this to do will not long feel that they are being neglected.

A Practical Program

Beyond these simple expedients, however, there is the need in practically every church for a carefully planned and vigorous program of activities, calculated to appeal at some point to every age group and to every cultural background. Fundamentally, I think, these activities will fall into one of six categories.

First, there will be the category of hobby interests—such things as collecting, flower arranging, ceramics, oil painting, photography, barber shop singing, nature study, and folk games. Where facilities are available, printing, radio, or television might even be included. The success or failure of this type of activity will depend pretty largely upon the availability of skilled leadership for each hobby.

Second, there are those activities which might be termed "study interests." The selection of these, of course, must be made against the background of known interests within the congregation. Fairly safe areas of study in any

congregation, however, are those having to do with infant care, first aid in the home, public speaking, contemporary literature, the teachings of Jesus, Old Testament prophets, music appreciation, and courses on how the Bible came to be. Young people usually respond to study opportunities in Christian beliefs and on pre-marital problems.

Field Trips

A third general area into which good assimilation programs fall is the area of group field trips, in which small groups of persons are taken to points of interest within the city or to nearby communities and, in the process of traveling and sharing experiences together, become better acquainted with one another.

Almost any community can find within a radius of 25 miles several score points of interest to which newcomers in the community would particularly like to go. Careful planning and adequate guidance make these trips not only interesting but informative. They can be promoted on Sunday afternoons or on week nights, and can be as varied as the imagination of the leader permits. Among places of interest to which such groups like to go are manufacturing companies, auto assembly plants, historic shrines, nature study outings, newspaper plants, telephone companies, radio and television stations. When these are explored, there remain the possibilities to be found in theater parties, athletic contests, symphony, opera, and the like.

There are also tremendous opportunities for assimilation through drama. Most churches, however limited their facilities, have within them individuals who respond readily to the invitation to do dramatic work. The necessary components of drama—in addition to acting, of course—are costuming, property assembly, scenery making, publicity, lighting, ticket-selling, coaching, and make-up. These enable the church to use a large number of persons with varied talents.

Dramatic acting need not be pretentious. Usually, the simpler the better. A group which works with sincerity, taking its responsibilities seriously, will find almost immediate support from the church membership when it is ready to present the fruits of its labor. In churches where there is no auditorium, short dramatic presentations—preferably of a religious nature—can be presented in the sanctuary.

The area of recreation will occur as a possibility to almost anyone interested in assimilation. This can be as simple as providing ping-pong, horse shoes, or checker competition. It can also be as elaborate as establishing a church night bowling league or participating in a community-wide softball program.

The principal thing to remember regarding recreation in the church is that insofar as possible it should be provided for all age groups. Older people enjoy recreation as much as do their younger friends, provided it is not too strenuous or too prolonged. The possibility of recreation in the form of table games for those past middle life ought not to be overlooked.

Finally, as we have recognized for a long while, church socials provide excellent opportunities for assimilation. Without great cost, it is possible to provide any congregation a number of meaningful social opportunities within a given year. Among such opportunities the following might be included:

1. Pastor's receptions following evening services.
2. Periodic parties in honor of members received during the previous quarter or half year.
3. Family Night dinners, which might be linked up with a missionary or other educational program.
4. Occasional parties—Valentine, George Washington's Birthday, Christmas, New Year's, St. Patrick's Day, Halloween, etc.
5. Seasonal parties: fall hayrides, sledding parties, skating, Easter egg hunts, treasure hunts, beach parties, etc.

All of the aforementioned activities ought to be spaced, of course, in reference to one another so that they do not compete. This does not mean that activities which attract very different groups cannot be promoted at the same time. It is not necessary for any program to be of long duration. Hobby groups can be effective even though they meet for only a few weeks or at widely separated intervals around the year.

We grow by doing. We develop by participation. The assimilation program is effective not only in helping people to meet others and to make friends, but also in affording unusual opportunity for putting into practice the ideals which individuals are taught in the church and church school.

The church which makes a year-around assimilation effort will discover that the general interest of the congregation in its over-all program will be heightened and that the financial support of the church budget is strengthened. Even more important, the church will discover a growing sense of unity among its members and the constant prevalence of goodwill.

THE JUNE TRACT OF THE MONTH

Fret Not Thyself

by

J. H. Chitwood

An 8-page tract offering Christian assurance on the basis of far-reaching Christian convictions. Provides strength for the facing of these days.

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TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue

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WE MUST

"Save"

OUR NEW MEMBERS

by Samuel F. Pugh
Director of Church Development
and Ministerial Services
The United Christian Missionary Society
Indianapolis, Indiana

OF the thousands of new members who are received into the churches, the majority will drop by the wayside within six months *unless a concentrated effort is made by every church* to integrate them into the life of the church.

One would be foolish indeed to try to draw his bath water without carefully inserting the rubber plug in the drain of the tub, yet church leaders across the land continue their efforts in evangelism without making adequate provision to assimilate the converts as they come. Consequently more than half of our new members lose interest and stop attending—and in many instances are never even missed!

Why do so many new members lose interest before finding their place in the church of their choice? Could it be that

- They are timid and feel uncomfortable about attending where they are not known?
- They have formed habits of doing other things on Sunday and find it difficult to establish a new routine?
- They do not know what they are supposed to do and rather than seem ignorant or awkward they drop out?
- They come for a few Sundays and because no one speaks or calls them by name or invites them to share in church activities they become discouraged and lose interest?

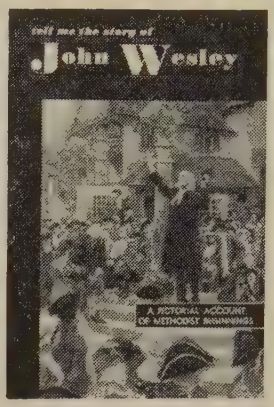
Whatever the reasons, every church must discover them in its own situation and work out its own answers. The responsibility of a church is just beginning when a new member comes into the life of the church.

Suggestions

We suggest here a few of the things a church can do to "save" new members and make them a vital part of the church life:

- Welcome and identify new members when they come into the church.
- Send an official letter of welcome from the church.
- Be sure that several calls are made on them.
- Hold some kind of meeting to tell them of the church life.
- Deliver and interpret the new member's portfolio.
- Hold a reception for all recent new members.
- Assign a family to sponsor each new family.
- Assign some minor responsibility at first, larger ones later.
- Give a free ticket to each church dinner or event for the first month.
- Ask classes and groups to invite and call for each new member during the early days of membership.

FOR EVERY
METHODIST LAYMAN



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A fascinating, 24-page, 2-color pictorial booklet concerning Methodist origins in both England and America. Excellent for general distribution in your church and church school in your Aldersgate emphasis. Should be in every Methodist home. Order in quantities.

10c each
15 for $1.00
100 for $6.00

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A service of worship for Methodist churches. Adapted from the popular Order of Worship used in the 250th Anniversary of Wesley's birth, it has been revised by request for general use.

$2.00 per 100

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THE UPPER ROOM

sponsors

SIX-THIRTY YOUR TIME

on

"The Pastor"

Television Series

A dramatic scene from the TV film "Six-Thirty Your Time" is pictured above. Jim, who is writing a letter from a Korean dug-out, tells his friend how each evening at six-thirty his family always has a family council and family worship.

The film is to be seen on the film network of the Methodist Radio and Film Commission and the Broadcasting and Film Commission. It will be seen, at a time to be announced by the station, on Series Two in "The Pastor." Stations carrying the series were listed in April SHEPHERDS. See your local newspaper for latest times and dates for showing "Six-Thirty Your Time."

CHEROKEE METHODIST CENTER

From the Cherokee Methodist Center, located in the beautiful Soco Valley, Cherokee, North Carolina, Rev. D. F. Snyder writes concerning the use of THE UPPER ROOM among the Cherokee Indians.

"We plan to distribute THE UPPER ROOM next Sunday morning following a dedication service of THE UPPER ROOM. We feel that this will be very valuable for the people living here on the Cherokee Indian Reservation.

"By the way, we have another plan. The Young Adult Class will use THE UPPER ROOM each Sunday morning in a round-table discussion. After the Young Adults have read THE UPPER ROOM during the week, each one will report some illustrations and thoughts from his own personal life concerning the subject as related to THE UPPER ROOM subject.

"In the same way, we plan to use THE UPPER ROOM in our mid-week service on Wednesday night during the coming year.

"The work here is very encouraging. At present we have 115 church members with an average attendance of over 100 on Wednesday night. We have run as high as 200 to our mid-week service. Some of these Indians come to church from a distance of 20 miles. They travel by means of the church bus which was donated by the Board of Missions and Church Extension from the Week of Dedication offering.

"Our Sunday night attendance will average about 200. The attendance at the mid-week service and the Sunday evening service is 90% Indian. Many of the Indians will leave their home on Wednesday or Sunday evening about 4:30 and return home that night about 11:00 o'clock."

Ready for Release, June 1

A significant new motion picture in YOUTH EVANGELISM

Here is a story and message in Christian Witness that young people will appreciate and understand!

Filmed in all the charm of color!

Four to Go!

THE STORY: *Four to Go* is a direct and frank story of young people who set out to do something about winning the unchurched youth in their community to Christ and the Church. Marty, a winsome, earnest Christian is devoted to the Church, but is not sure that she was meant to do Christian witnessing, especially through Visitation Evangelism. Her awakening comes through a first-hand knowledge of the needs and problems of one girl, which leads to her concern for another, and thus to a realization that Christian witnessing is simply trying to take Christ to those who need Him—and that this includes unchurched youth everywhere. When she understands this, she is ready to make it "Four to Go."

THE PURPOSE

of this motion picture is to lead Christian youth

—to an awareness of the needs of unchurched young people

—to the conviction that Christianity has the answer to their needs

—to motivate young people to witness for Christ

—to help prepare young people for this task

—to demonstrate effective methods of visitation

SUGGESTED USES

—for local church Christian Witness Missions

—for morning or evening sessions of the youth fellowship

—for training visitors in effective methods of Visitation Evangelism

—for summer camps and assemblies

—for use in the emphasis on youth

—for arousing an impelling desire to witness for Christ

—for use on television

Fourteen minutes, 16 mm., sound
One-day rental: Color, $6.00; Black and White, $4.00
Weekly rate: Color, $15.00; Black and White, $10.00

Presented by TIDINGS

In cooperation with the Methodist Radio and Film Commission and the Broadcasting and Film Commission

Ready for Release, June 1 Through

The Methodist Publishing House

BERLYN FARRIS

Is Called as Executive Director Joint Department of Evangelism National Council of Churches

Berlyn Farris, pastor of First Methodist Church, Eugene, Oregon, has been elected as Executive Director of the Joint Department of Evangelism, the National Council of Churches, to succeed Jesse M. Bader, who retires as Director of the Department after serving in that capacity for 22 years. Mr. Farris will officially begin his service on June 1.

A Kansan, Mr. Farris was born in Wichita 44 years ago. He received his grade and high school education in Wichita, where he also attended college at the Friends University. Enrolling at Garrett Theological Seminary in 1933, he graduated with the B.D. degree in 1936. He has held four pastorates: Holbrook, Arizona; Tempe, Arizona; Berkeley, California; and Eugene, Oregon. In addition, he served as a chaplain in the United States Navy from 1943 to 1945.

Healthy Growth

In his church at Eugene, Mr. Farris has averaged 300 new members annually for five years. Not only does he believe in evangelism; he also practices it. The congregation has grown, under his ministry, from 1,000 to 2,000 members.

The budget of the Eugene church has likewise enjoyed a healthy growth under his guidance. Five years ago the budget was $27,600.00. This has increased to $58,500.00.

Located in a city where the State University is situated, the church has maintained close touch with the faculty and student body through the Wesley Foundation.

High Commendations

His former Bishop, Gerald Kennedy, says of Mr. Farris: "Berlyn Farris is an outstanding personality. His record at the First Methodist Church of Eugene is overwhelming. I believe in him with all my heart."

Dr. Bader says this of his successor: "Knowing Berlyn Farris as I do, I feel that he will give strong leadership to the Joint Department of Evangelism in the future. He is prepared for this work. He has had a splendid experience as a pastor, as a chaplain, and as an administrator. I predict a significant future for him and the Department as together they plan, pray, and work for the evangelization of America."

Mission to Ministers

The Joint Department of Evangelism, the National Council of the Churches of Christ in the United States of America, announces a Mission to Ministers to be held at Green Lake, Wisconsin, July 26-31 and at Northfield, Massachusetts, August 2-9.

Families Invited

The program has been designed for pastors, religious education directors, denominational secretaries of evangelism, chaplains of the armed forces, full-time evangelists, seminary professors and students, secretaries of Councils of Churches, and other leaders. Families are cordially invited to accompany those who enroll.

Outstanding Speakers

An outstanding slate of speakers has been obtained for the program. For full information concerning the Mission, including registration and schedule of rates for lodging, write to the department of Evangelism, National Council of Churches, 297 Fourth Avenue, New York 10, New York.

1953

A GOOD YEAR

Evangelistically

by George H. Jones
Editor
Tidings Department of Evangelistic Literature

The year 1953 was a good year evangelistically in The Methodist Church—one of the best—in spite of the fact that the total membership showed a loss. There was a reason for that, as we will see later.

The 337,493 persons received on Profession of Faith was the largest number in a single year, with the exception of 1946, the Year of Evangelism in the Crusade for Christ.

New Methodists

The 96,767 persons received from other denominations make the number of "new" Methodists total 434,260, a number that exceeds the Year of Evangelism "Profession of Faith" total which was supposed to contain those received from other denominations.

The Methodist Church is not particularly proud to announce this large number received from other denominations (it lost 70,374 to other denominations), for it emphasizes winning persons to Christ rather than to the Church. It does strive, however, to be the kind of Church that is broad enough, Christian enough, and sufficiently inclusive to include all those who confess Jesus Christ as their Saviour and Lord, pledge their allegiance to His Kingdom, profess the Christian faith as contained in the New Testament, and will endeavor to be loyal to The Methodist Church. It is only natural that The Methodist Church receive members from other denominations and dismiss members to other denominations, because of the desire of certain members to join the denomination with other members of their families, because of convenience, because of the fellowship of special friends, and because of other reasons.

An increase of 123,188 "Preparatory Members" was made in 1953. Preparatory Members are baptized children under 16 years of age who have not been received into full membership. (See ¶¶ 127-129, 132, and 1913 in the *Discipline*.) Whereas in 1952 there were 845,793 Preparatory Members, in 1953 there were 968,981, or nearly a million. These are not counted at all in the usual membership figures. To add them to the 9,151,524 "full members" would be to show a membership of 10,120,505, besides members in the mission fields.

A total of 9,151,524 "full members" was reported in 1953 in a single column by General Conference action, whereas in 1952 there were 7,555,962 reported in one column as "active" members and 1,624,466 reported in another column as "inactive" members (many of whom were non-resident and had been lost sight of) for a total of 9,180,428 total "active and inactive" members. In uniting the two columns into one, and in discontinuing the "inactive" column, many churches discontinued members that had been lost sight of—most of whom could have been discontinued in previous years. The result was a net loss of only 28,904. The marvel is that this number wasn't much larger.

The 1953 Membership Figures are as follows:

Members Reported Last Year		9,180,428
Gains		
Rec'd from Preparatory Membership and Profession of Faith	337,493	
Rec'd by Transfer from Other Methodist Churches, and Restored	301,628	
Rec'd from Other Denominations	96,767	
	735,888	
		9,916,316
Losses		
Removed by Death	84,932	
Removed by Transfer to Other Methodist Churches, or Discontinued ...	591,068	
Removed to Other Denominations ..	70,374	
		746,374
Present Membership, 1953		9,169,942

This and the several succeeding articles, together with the tables and compilations have been prepared by the Editor of *Tidings*. An effort has been made to be strictly accurate. The Editor will appreciate a letter concerning any omissions that might have occurred, or any corrections that need to be made.

Other articles along this line will be published later.

The discrepancy between this figure and the 9,151,224 listed officially as the total membership of the Church is caused by the fact that some churches reported inaccurately in some columns, making it impossible to completely balance the columns.

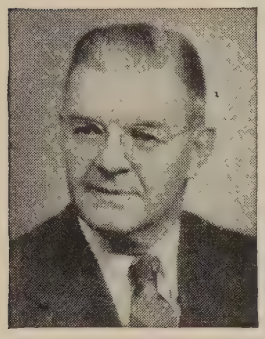
Record by Jurisdictions

Thus it can be seen that the number "Removed by Transfer . . . or Discontinued," which was 591,068, far exceeded the number "Rec'd by Transfer . . . and Restored," which was 301,628. These numbers ordinarily are supposed, more or less, to balance each year. But in 1953 every Jurisdiction reported more "Removed by Transfer . . . or Discontinued," than "Received by Transfer . . . and Restored." The Jurisdiction which reported the greatest discrepancy or lack of balance between these two figures was the North Central which really had the greatest evangelistic gains and won more on profession of faith than any other Jurisdiction. This Jurisdiction reported more than 100,000 "Removed by Transfer . . . or Discontinued" than were "Received by Transfer . . . and Restored." The record, by Jurisdictions, in this report, and also by Total Members, and Increase or Decrease in Membership is as follows:

Jurisdiction	Rec'd by Trans. or Restored	Removed by Trans. or Discont'd	Total Members	Loss in Members	Gain in Members
Central	4,154	6,733	343,746	3,307	
North Central	59,804	167,305	2,143,214	30,381	
Northeastern	38,530	104,056	1,848,913	21,897	
South Central	77,360	117,263	1,784,284		6,459
Southeastern	97,171	139,414	2,513,412		32,273
Western	24,609	56,297	517,877		12,065
Bishops			78		
Whole Church	301,628	591,068	9,151,524		
1952—Last Year			9,180,428	28,904	

Thus it can be seen that, taken all in all, 1953 was a good year evangelistically, even to the extent that nearly 300,000 persons who had been lost sight of during the years could be discontinued without showing any appreciable loss in Total Membership for the Church as a whole.

Bishops Promote Evangelism



Bishop Reed
Detroit Area

Bishop Tippett
San Francisco Area

Bishop Branscomb
Jacksonville Area

The Bishops are the evangelistic leaders of The Methodist Church. The *Discipline* (¶ 433.5) gives them this privilege and responsibility: "The Council of Bishops shall promote the evangelistic activities of the Church . . . and furnish such inspirational leadership as the need and opportunity may demand."

How well the Bishops have done this is known to all. Beginning with the clarion call for an aggressive evangelism in the Episcopal Address, and continuing on through the quadrennium to the present church attendance crusade, they have been girding the forces of Methodism for evangelism. Each in his own Area has been active.

In terms of "evangelistic ratios," or the number of persons required to win another to Christ and His Church, as outlined in another article in this magazine, the Bishops whose Areas led their respective Jurisdictions in evangelistic success are as follows:

Bishops	Jurisdiction	Area	Persons to Win One on P. of F.
Edgar A. Love	Central	Baltimore	23.9
Marshall R. Reed	North Central	Detroit	14.2
Fred P. Corson	Northeastern	Philadelphia	27.4
H. Bascom Watts	South Central	Nebraska	24.6
John W. Branscomb	Southeastern	Jacksonville	22.4
Donald H. Tippett	Western	San Francisco	18.6

Some of the other Bishops and their Areas had excellent evangelistic success also, and closely approximated the record of these Bishops and Areas. (See Table in article on "Evangelistic Ratios.") This statement is made and the accompanying pictures given not only as a salute to these six Bishops, but through them to salute all the Bishops (and their district superintendents and secretaries of evangelism) and thank them for their leadership in evangelism.

Bishop Marshall R. Reed and the Detroit Area led all the Areas of Methodism in evangelistic success, closely followed by Bishop Hazen G. Werner of the Ohio Area. Next was Bishop Donald H. Tippett and the San Francisco Area, closely followed by Bishop Gerald Kennedy and the Los Angeles Area.

Bishop Love
Baltimore Area

Bishop Watts
Nebraska Area

Bishop Corson
Philadelphia Area

The Average Church and Charge in THE METHODIST CHURCH

The Methodist *Discipline* defines "the visible Church of Christ" as "a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." (¶ 101)

"The local church" is defined as "a connectional society of persons who have professed their faith in Christ, have been baptized, have assumed the vows of membership in The Methodist Church, and are associated in fellowship as a local Methodist church in order that they may hear the Word of God, receive the Sacraments, and carry forward the work which Christ has committed to his Church." (¶ 102) Thus it is seen that profession of faith in Christ is the first obligation of a Christian and church member and the first duty of a church is to win persons to Christ on Profession of Faith.

The Methodist Church operates by charges, however, because many churches or congregations are so small that they cannot have the full-time services of a pastor. The *Discipline* defines the "pastoral charge" or charge as "one or more churches which are organized under, and subject to, the Discipline of The Methodist Church, with a single pastoral-charge Quarterly Conference, and to which a minister is or may be duly appointed or appointable as preacher in charge." (¶ 104) A pastoral charge of two or more churches is a circuit; a pastoral charge of only one church is a station. Both circuit and station are charges, however.

The latest Yearbook of The Methodist Church, entitled "General Minutes of the Annual Conferences, 1953" (issued by the Statistical Office of The Methodist Church, Albert C. Hoover, Director, and available from The Methodist Publishing House) reveals the fact that there are (or were in 1953) a total of 23,015 charges and 39,780 churches or congregations, called "preaching places" in that publication.

Now, no one likes to be called an "average" person, and no church likes to be termed the "average" church. We are so constituted that we want to be "above the average," if not in one way, certainly in other ways. But that we might visualize these churches and charges, let us study the "General Minutes" to find out for ourselves what is the "average church" and "average charge," and how many members this church, and charge has, and what it is doing in its chief business of bringing persons to Christ.

Since there are 23,015 charges and only 39,780 churches, the majority of the churches are station churches and have the full-time services of a pastor; yet the average church would be on a two-point, or two-church, circuit. Most of the circuits are two-point or three-point circuits; yet there is a large number of four-point and five-point circuits, and there are some six-point and even seven-point circuits. With modern transportation, however, and a higher standard of living in rural and sparsely settled areas, the tendency is for the circuits to be composed of fewer and fewer churches as the years go by.

In 1953, there were 9,151,524 members in the 23,015 charges, which means that the average charge had 398 members. Obviously, there were also 9,151,524 members in the 39,780 churches, which means that the average Methodist church had 230 members.

In 1953, the 9,151,524 members won 337,493 persons on Profession of Faith who were received into membership in The Methodist Church, which means that every 27 persons (27.1) in a church or charge won one more person on Profession of Faith as a first commitment to Christ.

With 337,493 persons won by 23,015 charges, it means that the average charge won to Christ and received 15 persons on Profession of Faith (actually 14.66, or 14 2/3). With 337,493 persons won by 39,780 churches, it means that the average Methodist church won 8 persons on Profession of Faith (actually 8.48, or nearly 8½).

It is natural that conditions vary somewhat in different sections of the country. It might prove interesting and profitable to observe the "average church" and "average charge" by Jurisdictions as shown in the table below.

AVERAGE CHARGE AND CHURCH

Jurisdiction	Members Avg. Charge	Members Rec'd P. of F. Avg. Charge	Members Avg. Church (Preaching Pl.)	Members Rec'd P. of F. Avg. Church	No. of Members to Win One on P. of F.
Central	197	6	114	4	31
North Central	422	20	270	13	22
Northeastern	397	14	230	8	29
South Central	403	13	261	8	32
Southeastern	454	15	206	7	31
Western	332	16	292	14	21
WHOLE CHURCH	398	15	230	8	27

EVANGELISTIC RATIOS

Number of Persons to Win One

For a number of years now, the General Board of Evangelism has made a study of the evangelistic success of The Methodist Church by Annual Conferences, Episcopal Areas, and Jurisdictions. It has done this by ascertaining the ratio (or number of persons) required to win one more during the year.

In figuring these ratios, it has based the calculations on the number of members that the Conference, Area, or Jurisdiction had at the beginning of the year. Though this seemed the natural thing to do, it required the using of the previous year's membership figures. Also, it included the persons received from other denominations, as well as from first commitments made on Profession of Faith and from Preparatory Membership. Thus, this method was quite accurate in figuring the number of Methodists required to gain one more Methodist. Such a compilation has been made for 1953 and released by mail to all Bishops, District Superintendents, and Conference and District Secretaries of Evangelism.

Because this year a much more thorough study of evangelistic success has been made for SHEPHERDS magazine, it will be more easily understood and has proved much easier to base the study on "Profession of Faith and from Preparatory Membership" only, and also to use the membership figures reported at the end of the current year rather than to use the previous year's figures (which were in *last* year's book of "General Minutes" rather than *this* year's).

Obviously, this gives a larger "Evangelistic Ratio" than the former method of figuring, and makes larger the number of persons required to win one more.

All of the "Evangelistic Ratios" given in this issue of SHEPHERDS are based upon the latter method of calculation—the number of Methodists required to win a person to Christ for the first time on Profession of Faith and from Preparatory Membership.

The difference can be seen in the following table, by Jurisdictions:

NEW MEMBERS WON TO THE METHODIST CHURCH

Jurisdiction	Rec'd P. of F. or from P.M.	Rec'd from Other Denom.	Total Rec'd P.F. & O.D.
Central	11,183	4,100	15,283
North Central	99,415	24,774	124,189
Northeastern	64,081	19,516	83,597
South Central	56,583	17,137	73,720
Southeastern	81,064	25,476	106,540
Western	25,167	7,764	32,931
Total 1953	337,493	96,767	434,260
Total 1952	321,466		

EVANGELISTIC RATIO
Number of Persons to Win One

Jurisdiction	Based on Prof. of Faith and from O.D.	Based on Prof. of Faith Only
Central	22.7	30.7
North Central	17.5	21.6
Northeastern	22.9	28.9
South Central	24.1	31.5
Southeastern	23.3	31.0
Western	16.1	20.6
WHOLE CHURCH	21.1	27.1

Now let us look at the Evangelistic Ratios, figured by both methods, by Episcopal Areas:

1953

EVANGELISTIC RATIOS
Number of Persons to Win One

	Based on Prof. of Faith and From Other Denom.	Based on Prof. of Faith only
Central Jurisdiction	**22.7**	**30.7**
Atlantic Coast Area	26.4	34.0
Baltimore Area	21.2	23.9
New Orleans Area	22.0	32.0
St. Louis Area	22.0	41.3
North Central Jurisdiction	**17.5**	**21.6**
Chicago Area	20.9	26.3
Dakota Area	18.5	22.2
Des Moines Area	22.7	27.8
Detroit Area	12.3	14.2
Indiana Area	24.4	31.0
Minnesota Area	14.9	21.4
Ohio Area	13.7	17.2
Wisconsin Area	17.5	20.2
Northeastern Jurisdiction	**22.9**	**28.8**
Boston Area	21.9	27.6
New York Area	21.6	28.8
Philadelphia Area	21.9	27.4
Pittsburgh Area	25.2	30.3
Syracuse Area	22.9	29.0
Washington Area	22.8	28.7
South Central Jurisdiction	**24.1**	**31.5**
Arkansas-Louisiana Area	31.1	41.1
Dallas-Ft. Worth Area	27.9	37.3
Houston Area	21.5	29.8
Kansas Area	22.0	27.3
Missouri Area	24.6	32.0
Nebraska Area	19.9	24.6
Oklahoma-New Mexico Area	20.6	26.7
Southeastern Jurisdiction	**23.3**	**31.0**
Atlanta Area	23.5	31.4
Birmingham Area	25.6	34.6
Charlotte Area	22.2	29.8
Jackson Area	29.6	38.3
Jacksonville Area	15.5	22.4
Louisville Area	26.2	34.4
Nashville Area	22.6	34.1
Richmond Area	20.9	27.7
Western Jurisdiction	**16.1**	**20.6**
Denver Area	18.5	23.2
Los Angeles Area	14.8	19.4
Portland Area	17.0	21.5
San Francisco Area	14.8	18.6
WHOLE CHURCH	**21.1**	**27.1**

1,299 CHARGES

Won 10% on Profession of Faith

---And Also Won As Many As 20---

A study has been made of the charges that won 10% as many persons on Profession of Faith as they had members at the beginning of the year—provided they won as many as 20. (It would have been too tedious and have consumed too much time to list those which won fewer than 20.) These charges have been listed one by one, by Jurisdictions, Areas, Conferences, and Districts, together with the number of persons they won and the number of members they had at the end of the year.

There are 1,299 of these charges. They deserve to have their names printed, every one of them. They are the "great charges" of The Methodist Church. But, unfortunately, space forbids.

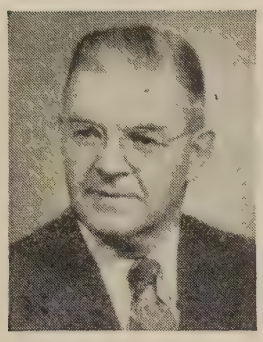
Another great fact is that 271 of these charges had also won as many as 10% on Profession of Faith in 1952, the previous year. These 271 "great charges" constitute 21% (more than one out of five) of the 1,299 charges mentioned above, and their names may be listed in the next issue of SHEPHERDS.

In the following Table of these charges, given by Areas and Conferences, it will be noted that the North Central Jurisdiction far exceeded all the rest. It had 513 such charges among the only 1,299 in six Jurisdictions. Likewise, it will be noted that Ohio led among the Conferences with 195, followed by Detroit with 155. Honor to those to whom honor is due.

Not revealed in the following Table, but observed in the study, was the fact that the Flint District of the Detroit Conference led with 23, followed by the Toledo District of the Ohio Conference. Among the cities, Cleveland led with 13, followed by Chicago with 11, and Detroit and Houston with 9 each.

Likewise observed in this study is the fact that more circuits than station churches won 10% on Profession of Faith, and the smaller churches have better evangelistic ratios and evangelistic success than large ones. (*See separate article*).

	1953	BOTH 1953 AND 1952
Central Jurisdiction	73	6
Atlantic Coast Area	10	
Central Alabama	2	
Florida	0	
Georgia	1	
South Carolina	7	
Baltimore Area	32	5
Delaware	12	4
East Tennessee	1	
North Carolina	2	
Washington	17	1
New Orleans Area	19	2
Louisiana	4	
Mississippi	6	1
Texas	2	1
Upper Mississippi	6	
West Texas	1	
St. Louis Area	12	1
Central West	2	
Lexington	9	1
Southwest	1	
Tennessee	0	
North Central	513	34
Chicago Area	49	10
Illinois	24	2
Rock River	21	8
Southern Illinois	4	
Dakota Area	20	7
North Dakota	10	2
South Dakota	10	5
Des Moines Area	26	4
Iowa-Des Moines	12	
North Iowa	14	4
Detroit Area	155	39
Detroit	90	32
Michigan	65	7
Indiana Area	19	5
Indiana	6	1
North Indiana	6	4
Northwest Indiana	7	
Minnesota Area	28	9
Minnesota	28	9
Ohio Area	195	26
North-East Ohio	93	13
Ohio	102	13
Wisconsin Area	21	9
West Wisconsin	13	6
Wisconsin	8	3
Northeastern Jurisdiction	191	39
Boston Area	23	4
Maine	12	1
New England	5	1
New England-Southern	2	
New Hampshire	4	2
New York Area	32	7
Newark	6	1
New York	9	2
New York East	10	4
Troy	7	
Philadelphia Area	30	8
New Jersey	13	2
Philadelphia	12	5
Wyoming	5	1
Pittsburgh Area	45	10
Erie	9	1
Pittsburgh	14	1
West Virginia	22	8
Syracuse Area	20	1
Central New York	8	
Genesee	8	1
Northern New York	4	
Washington Area	41	9
Baltimore	21	8
Central Pennsylvania	6	
Peninsula	14	1
South Central Jurisdiction	151	30
Arkansas-Louisiana Area	10	1
Little Rock	2	
Louisiana	3	
North Arkansas	5	1
Dallas-Ft. Worth Area	15	5
Central Texas	2	
North Texas	5	3
Northwest Texas	8	2
Houston Area	26	6
Rio Grande	0	
Southwest Texas	8	1
Texas	18	5
Kansas Area	24	2
Central Kansas	16	2
Kansas	8	
Nebraska Area	13	2
Nebraska	13	2
Missouri Area	22	3
Missouri	5	1
St. Louis	8	2
Southwest Missouri	9	
Oklahoma-New Mexico Area	41	11
East Oklahoma	13	4
New Mexico	4	4
Oklahoma Indian	13	0
West Oklahoma	11	3
Southeastern Jurisdiction	218	31
Atlanta Area	30	2
North Georgia	13	
South Georgia	17	2
Birmingham Area	26	5
Alabama	13	4
North Alabama	13	1
Charlotte Area	33	6
South Carolina	12	1
Western North Carolina	21	5
Jackson Area	8	1
Mississippi	2	1
North Mississippi	6	
Jacksonville Area	34	7
Cuba	3	
Florida	31	7
Louisville Area	22	2
Kentucky	7	
Louisville	5	1
Memphis	10	1
Nashville Area	20	1
Holston	11	1
Tennessee	9	
Richmond Area	45	7
North Carolina	15	3
Virginia	30	4
Western Jurisdiction	153	52
Denver Area	23	3
Colorado	7	1
Montana	14	2
Wyoming State	2	
Los Angeles Area	46	18
Hawaii	2	1
Latin American	0	
Southern California-Arizona	44	17
Portland Area	42	17
Alaska	0	
Idaho	7	2
Oregon	15	6
Pacific Northwest	20	9
San Francisco Area	42	14
California-Nevada	41	14
Pacific Japanese	1	
WHOLE CHURCH	1,299	271



Bishop Reed
Detroit Area

TWO OUTSTANDING AREAS

Bishop Werner
Ohio Area

Only a quick glimpse at the Table of Evangelistic Ratios is necessary to observe the fact that two Episcopal Areas were outstanding in their evangelistic success in 1953: the Detroit and the Ohio. Judging by either column, it required fewer persons in these Areas to win another person than in any of the other Areas.

Let us observe that these Areas are not on the West Coast or in Florida, where population has been most rapidly increasing and where "prospects" are more plentiful than they otherwise would be; but these Areas are among the old and long-established Areas. Neither are these Areas small Areas, where fewer churches and charges and members were involved. The Detroit Area has 229,474 members and is within 18,000 members of being an "average Area," while the Ohio Area with 540,009 members is Methodism's largest Area and has about 73,000 members more than any other.

Something happened in these Areas in 1953. Whereas usually their evangelistic success has been high, in 1953 Bishop Marshall R. Reed in the Detroit Area and his evangelistic leaders and pastors went "all out" in their efforts in an Area-Wide United Evangelistic Mission as recommended by the General Board of Evangelism. Because they did, they had signal success.

In the Ohio Area, Bishop Hazen G. Werner and his evangelistic leaders and pastors had a year-around program of evangelism, under local leadership, which was probably the most thorough, the most carefully planned and faithfully executed, that any Area has ever carried out. Consequently, the 31,334 persons won on Profession of Faith by this Area in 1953 is the largest ever won by an Area in a single year.

Because both of these Areas are in the North Central Jurisdiction, and because some other Areas in this Jurisdiction also had excellent success, this Jurisdiction ran a close second to the Western Jurisdiction (which almost invariably leads each year) in Evangelistic Ratios or evangelistic success.

A glimpse of the evangelistic success of this Jurisdiction and of the Detroit and Ohio Conferences, compared with the Church as a whole, will be revealing:

	Detroit Area	Ohio Area	North Central Jurisdiction	Whole Church
Evangelistic Ratio (Number of Persons to Win one)	14	17	21	27
Members in Average Charge	341	477	422	398
Won P. of F. by Average Charge	24	28	20	15
Members in Average Church	235	282	270	230
Won P. of F. by Average Church	17	16	13	8

A study has been made of the evangelistic success of churches with 500 members and over throughout the whole of The Methodist Church, as indicated in another article in this magazine.

It will prove interesting to observe this study as it relates to this outstanding Jurisdiction and to these two outstanding Areas. It is as follows:

EVANGELISTIC SUCCESS—LARGE CHARGES AND SMALL

	Number of Charges			Average Number Persons Won P. of F. Per Charge			Number Persons Required to Win One on P. of F.		
	N. Central Jurisdiction	Detroit Area	Ohio Area	N. Central Jurisdiction	Detroit Area	Ohio Area	N. Central Jurisdiction	Detroit Area	Ohio Area
Less than 500 members	3,847	552	797	12	16	16	13.3	12.3	16.6
500 members and more	1,237	121	335	42	60	54	22.7	16.6	17.7
500-599 members	308	30	85	27	39	36	20.2	14.0	15.1
600-699 members	222	24	47	32	51	48	19.9	12.7	13.4
700-799 members	144	6	40	34	58	52	22.0	12.9	14.3
800-899 members	103	13	30	41	54	55	20.7	15.8	15.2
900-999 members	75	9	23	47	87	49	19.8	10.9	19.0
1,000-1,499 members	223	21	66	50	64	61	23.8	18.9	19.3
1,500-1,999 members	91	8	28	65	91	73	25.9	18.5	23.2
2,000-2,999 members	56	9	12	92	96	109	25.7	24.5	21.8
3,000-3,999 members	11	0	3	108	—	144	31.4	—	24.7
4,000-4,999 members	4	1	1	109	95	169	41.0	49.8	24.9
All the charges	5,084	673	1,132	20	24	28	21.6	14.2	17.2

SMALLER CHARGES HAVE GREATEST EVANGELISTIC SUCCESS

Our study of membership gains by Profession of Faith in 1953 reveals the same fact that is revealed every year, that smaller charges and smaller churches (down to a certain point) have greater evangelistic success than large ones, except our study this year is more detailed.

Just what the point of diminishing returns is for a small charge we are not prepared to say, because our concentrated study has been only of those charges that have won 20 or more persons. However, our study made by compiling the number of "Barren Charges" (listed elsewhere) revealed the fact that the great majority of the barren charges, of the charges that won only one person, and the charges that won fewer than six, were charges with fewer than 200 members. When these few members are divided into several circuit churches, each church then has very few members. Consequently, the churches are weak and struggling, hardly have sufficient attendance to keep up the enthusiasm and morale and interest of their own members, and likewise do not have sufficient interest, attendance, and contagious enthusiasm to win others to their fellowship.

Likewise, reasons may be given why large churches do not have success proportionate to that of smaller churches, but these reasons will constitute a separate article in SHEPHERDS in the early Fall. Suffice it now, in this article, merely to report the findings of our study. In one sentence it is this:

Churches or charges that have between 100 and 400 members have the greatest proportionate evangelistic success.

Of the 23,015 charges in The Methodist Church, only 1,299 (or less than 5%) won a number equivalent to 10% of their membership on Profession of Faith, and at the same time won 20 or more. Of these charges, 996 (nearly 77% of them) had fewer than 400 members. Moreover, 1,112 (nearly 85%) of these charges had fewer than 500 members; 1,191 (nearly 92%) had fewer than 600 members; and 1,220 (nearly 94%) had fewer than 700 members.

This means that the chances for a charge with 500 or more members of winning an equivalent of 10% of its membership on Profesion of Faith in one year are very slim. This was done by only 187 charges (3.5%) of the 5,429 charges in The Methodist Church that have 500 or more members.

For a charge with more than 1,000 members to win more than 10% on Profession of Faith, the chances are exceedingly small. Methodism had 1,472 charges with 1,000 or more members in 1953. Only 15 of these charges (just over 1%) won on profession of faith an equivalent of 10% as many members as they had at the beginning of the year. The names of these 15 charges are listed in Table I on this page.

Only one charge with more than 1,300 members won 10% on Profession of Faith in 1953. That was Midland, Michigan, a church in the Saginaw Bay District in the Detroit Conference. It received 181 members on Profession of Faith. It had 1,368 members at the beginning of the year and 1,638 at the close of the year. Orville H. McKay was serving his second year as pastor at Midland; V. D. Longfield is his associate.

Table II will help one to visualize what size the 1,299 charges were that won 10% or more, and also as many as 20 persons, on Profession of Faith in 1953.

TABLE I

15 Charges With Membership Over 1,000
Won 10% on P. of F. of Last Year's Membership

Rock River	Chicago Northern	Chicago: Edison Park	96	1,009
Detroit	Saginaw Bay	Midland	181	1,638
North-East Ohio	Cleveland	Cleveland: Mayfield	103	1,004
North-East Ohio	Norwalk	Norwalk	96	1,019
North-East Ohio	Steubenville	East Palestine	98	1,032
North-East Ohio	Youngstown	Warren: Tod Ave.	91	1,049
Ohio	Toledo	Fosteria	123	1,102
Ohio	Zanesville	Zanesville: Coburn	100	1,116
Wisconsin	Milwaukee	Whitefish Bay	101	1,171
Philadelphia	North	Holmesburg	148	1,188
Pittsburgh	Pittsburgh	Baldwin Community	116	1,255
Texas	Texarkana	Texarkana: Hardy	96	1,116
Sou. California-Arizona	Arizona	Phoenix: First	106	1,258
Idaho	Western	Boise: First	132	1,205
Oregon	Southern	Grants Pass	98	1,004

TABLE II

Charges That Won 10% on Profession
— And As Many As 20 Persons —

MEMBERS AT END OF YEAR	CENTRAL JURIS.	N. C. JURIS.	N. E. JURIS.	S. C. JURIS.	S. E. JURIS.	WEST JURIS.	WHOLE CHURCH
1- 99	3	12	5	4	12	12	48
100- 199	26	84	41	40	46	42	279
200- 299	26	149	67	47	61	37	387
300- 399	13	124	40	29	51	25	282
400- 499	1	51	19	14	21	10	116
500- 599	4	31	9	10	16	9	79
600- 699	0	24	7	3	0	6	40
700- 799	0	14	1	3	7	4	29
800- 899	0	9	0	0	2	5	16
900- 999	0	6	0	0	2	0	8
1,000-1,099	0	5	0	0	0	1	6
1,100-1,199	0	3	1	1	0	0	5
1,200-1,299	0	0	1	0	0	2	3
1,600-1,700	0	1	0	0	0	0	1
Totals	73	513	191	151	218	153	1,299

1,970 BARREN CHARGES IN 1953

---Let's Make the "Unproductive" Charge "Productive"---

The term "Barren Charges" is derived from the idea of the Barren Fig Tree which bore no fruit. In speaking of a charge as bearing no fruit, it is meant that the whole charge did not report anyone as being won to Christ on Profession of Faith and brought into the Church.

Winning persons to Christ is a Christian's, and a church's, most sacred responsibility and glorious privilege. When a charge, which oftentimes is composed of more than one church, goes a whole year without winning anyone to Christ—not even a child from the Sunday school or from a Christian home—it causes one to wonder if that charge is striving to be diligent about the Master's appointed task.

Yet in 1953, there were 9% of the charges in The Methodist Church (1 out of 11) that did not win a single person to Christ during the whole year. In addition to this, 4.4% of the charges (1 out of 24) won only one person during the year.

It is thought that a minimum goal for almost any charge should be to win an average of one person per month, or 12 per year, on Profession of Faith. If the charge is exceptionally small, or isolated, the minimum goal might be an average of one person won for Christ every two months, or six per year. Yet it is a tragic fact that 30.2% of the charges (3 out of 10) won fewer than six persons for Christ in 1953, and more than one-half of the charges—53.5% to be exact —received fewer than 12 persons during the year, and thus did not average one per month on Profession of Faith.

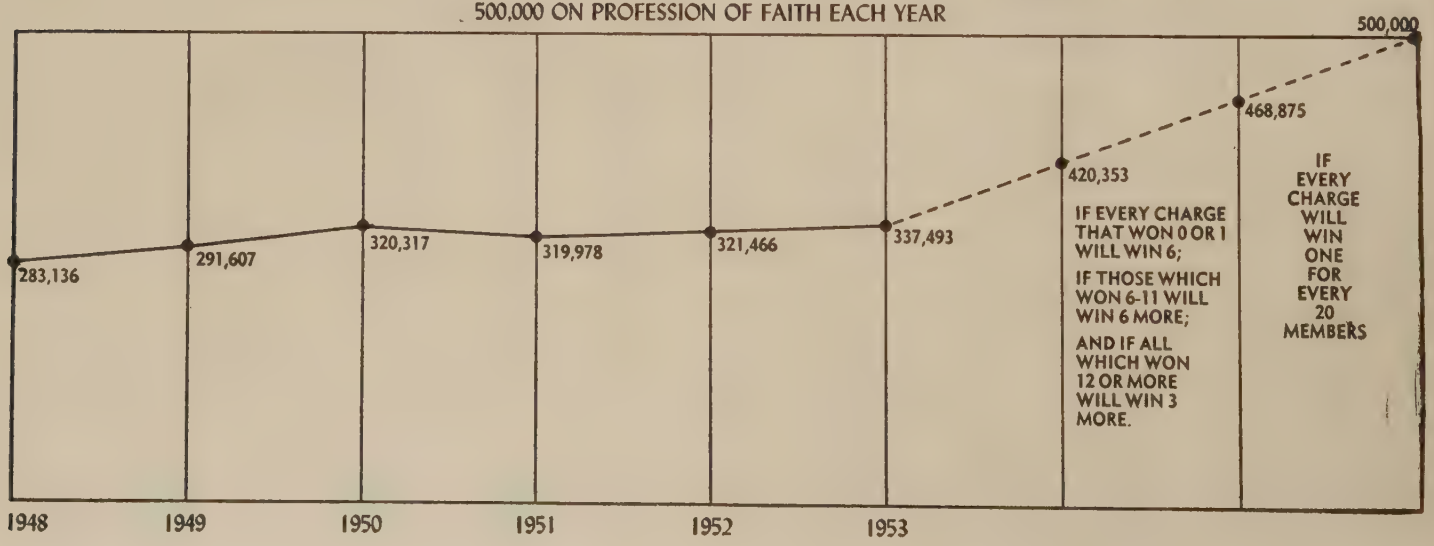
A careful compilation has been made, based on the figures released by the Statistical Office of The Methodist Church, Albert C. Hoover, Director, in the large volume, "General Minutes of the Annual Conferences for 1953," which may be purchased from The Methodist Publishing House.

This volume reports 23,015 charges in The Methodist Church. A careful examination of the reports of these charges, however, reveals the fact that a considerable number of them failed to report membership figures, some made no reports at all, some were newly organized and had not been functioning for a year, a few seemed to have been without pastors, and some were very small and had only a dozen or two dozen members. There were a total of 1,433 such charges that did not report any person won on Profession of Faith, and these 1,433 charges were not counted in the compilation at all. Had they been counted, there would have been 3,403 Barren Charges (nearly 14%) instead of the 1,970 listed in the following tabulation by Jurisdictions:

Total charges listed in the "General Minutes"	23,015
Total charges counted in this compilation	21,897
Charges (of the 21,897) that received none on Profession	1,970
Charges that received only one on Profession	972
Charges that received fewer than six (0-5) on Profession	6,936
Charges that received fewer than twelve (0-11) on Profession	11,441

Jurisdiction	Charges Reported	Charges Counted	Rec'd 0	Rec'd 1	Rec'd 0-5	Rec'd 0-11
Central	1,748	1,534	375	143	918	1,210
North Central	5,084	4,874	321	167	1,196	1,771
Northeastern	4,659	4,426	361	173	1,335	2,369
South Central	4,427	4,294	432	236	1,637	2,683
Southeastern	5,538	5,311	312	187	1,383	2,654
Western	1,559	1,458	129	66	467	754
WHOLE CHURCH	23,015	21,897	1,970	972	6,936	11,441

A WORTHY GOAL FOR THE METHODIST CHURCH



ACRES OF DIAMONDS

I remember when I was going to a Methodist school in El Paso, Texas, it was a custom to read THE UPPER ROOM every morning before we had our breakfast. It didn't mean much to me then. It's funny how you have to come 10,000 miles away from home to really find out what a source of help and inspiration it is.

Pvt.-2 David G. Carrico (Korea)
APO 358, c/o Postmaster
San Francisco, California

That Something Extra!

Let me explain about the increase in my standing order for THE UPPER ROOM.

First of all, our church membership has increased considerably over the past year. Secondly, I have been giving some copies of THE UPPER ROOM to our postman. The last couple of times he asked if I had any left. Both times I gave him even my own copy. So now I have added 10 more copies to his original 30 copies.

Thirdly, I mail out about 40 copies to shut-ins and friends. Last, but not least, my oldest sister is a semi-invalid and confined to a rest home. I always take her a copy as well as some of the other patients there. They always ask for them—even before they are due.

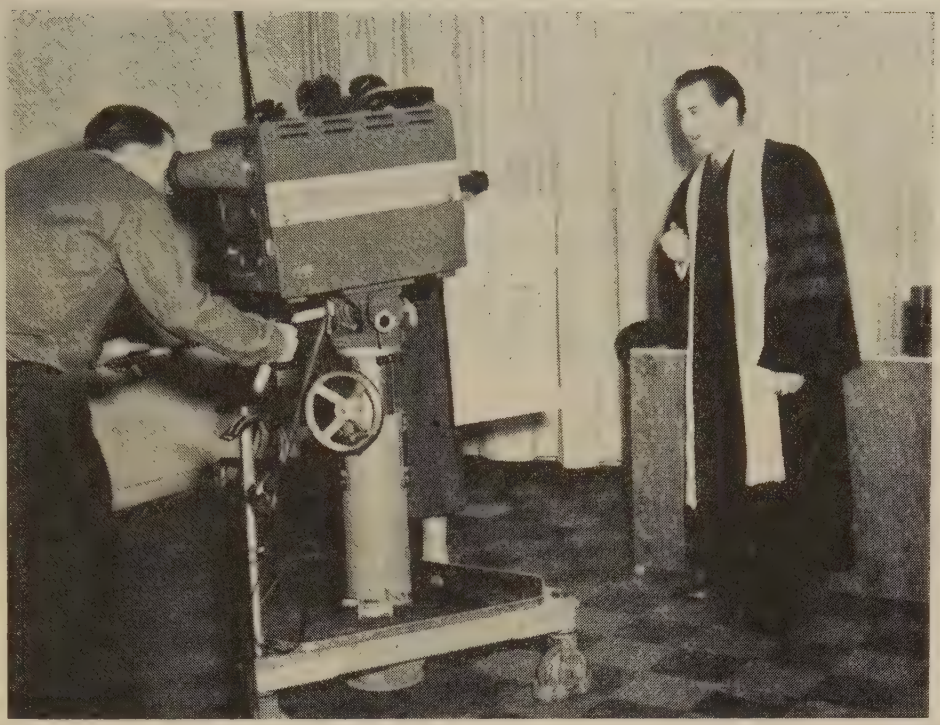
It is indeed a pleasure to know and feel that you are adding just a little extra to brighten their drab lives.

I find myself wishing that I could do more but my finances are limited. I do pay for all these copies of THE UPPER ROOM myself.

May God bless you all in His work is my prayer.

Columbus, Ohio

The CHAPEL of INSPIRATION



Dr. Herbert E. Richards in front of the T-V camera with Bob Howell, station film director, behind camera.

The First Church Methodist, of Boise, Idaho, has a regular Sunday television broadcast called "The Chapel of Inspiration," over KBOI. As an added ministry, this program is now offering free copies of THE UPPER ROOM to those who write in for them. The program previously has given away reproductions of Sallman's "Head of Christ" and da Vinci's "Last Supper."

Appearing as guests on the program during February were Dr. Harry Denman, Executive Secretary of the Board of Evangelism of The Methodist Church; Rev. Hartsell Cobbs, minister, First Christian Church, Boise; Rev. Douglas Tiffany, minister, First Presbyterian Church, Boise; and Rev. Walter A. McArthur, minister, The Methodist Church, Twin Falls, Idaho. The themes for each programs during February have been as follows: "Communism's Red Face," "The High Cost of Living," "The High Cost of Loving," and "Building for Eternity."

FIRST EDITIONS AND OLD COINS

Rev. Lawrence F. Sherwood and his wife of Petersburg, West Virginia, are shown with portions of two of their collections, first editions of Methodist books and old coins. They are much interested in THE UPPER ROOM and its various language editions and have discovered that they have secured coins representing many of the foreign editions. The coins have historical significance also. In the picture are included coins from Greece, Rome, Spain, Syria, Persia, etc. Among the coins are those which bear imprints of Alexander the Great; Augustus Caesar, Roman ruler when Christ was born; Tiberius Caesar, ruler at the time of the crucifixion; Nero; Constantine; and others.

DRIVE-IN CHURCH

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FOR the past two summers something new has been going on in Owensboro, Kentucky, in religious worship. A Drive-In Church has come into prominence, using the facilities of a Drive-In theater each Sunday at 8:00 A.M. The service was planned as a means of counteracting the usual summer slump in church attendance, to reach people of many churches who need an 8 A.M. service or who are not in the habit of attending any church, and to make services available to the older people who are unable to attend church, but who can be taken in cars to an outside place of worship.

When the program was begun in the summer of 1952, arrangements were made to prevent the services from being hampered by inclement weather. An auxiliary microphone was provided at the concession stand to be used in the event of rain.

One of the Drive-In Church's objectives has been to make its services of a nondenominational nature, and all races and classes have been invited. It has not been unusual to see a shiny new car parked side-by-side with a pickup truck. The people who attend Drive-In Church dress any way they wish, and it seems to be the rule rather than the exception not to "dress up" for church. Another unique feature of the church has been the ability of the parents of small children to bring them along without disturbing others about them.

Ushers each Sunday report cars from many counties. Some are known to attend regularly. No accurate record has been kept of the attendance, but it is estimated that it varies from 500 to 800 each Sunday.

On a trip to Florida, in January of 1952, Wade Weldon, pastor of Settle Memorial Methodist Church, began to consider the services of a Drive-In Church in Owensboro. Only a few were being operated successfully at that time. After the pastor conducted considerable research on such projects, he contacted Andy Anderson, owner of the Drive-In theater now used. The pastor was permitted to use the theater for his Sunday services at no cost. Further, Anderson arranged for a communications system which permitted the minister to give his sermons from a platform at the base of the drive-in screen.

Plans for the outside church were well under way by March of 1952. One of the requisites still missing, however, said Mr. Weldon, was suitable music. This was offered by Ira Taylor, Jr., who agreed to organize a male quartet and prepare the type of music required. Practice that fall brought into being a quartet to which the name of the "King's Men" was given.

The program is now operated under the commission on membership and evangelism of the Settle Memorial Church. Robert N. Lashbrook is chairman of this commission and assumes full responsibility for all the details relating to the service. All the ushers volunteer their services.

"In the beginning . . ." was a thought followed by a dream. Here are Rev. and Mrs. Wade Weldon, the thinkers and dreamers who thought of this added opportunity for service. Mr. Weldon states that he gets many of his ideas from *Shepherds*. Above, the congregation of the Drive-in-Church.

Above:
Chick Tompkins, manager of the theatre, prepares for the services with Robert N. Lashbrook, evangelism chairman of Settle Memorial Methodist Church, sponsor of the services.

Right-hand, top to bottom:
The pastor welcomes worshipers in their cars. Here he greets Mr. and Mrs. F. H. Hupp, Mrs. Fred Bowen, and Betsy and Wayne Bowen.

"The King's Men" quartet, accompanied by Mrs. Tom Jenkins, sings at the out-door services each Sunday. Original members are (left to right) Sherill Johnson, Ira Taylor, Jr., Durwood Mefford, and Tom Jenkins.

Ushers take up the offering which has not failed yet to meet the cost of the services.

Clarence Moors arranges a loudspeaker connected with the pulpit microphone so that car occupants may hear the sermon. They are Mr. and Mrs. Fred Willie, Mrs. Arthur Bibb, Leta Gail, and Michael Willie.

Below:
William Griffin passes one of the drive-in-type collection boxes to Mr. and Mrs. O. R. Blair, Ernest Ray, Ronald Lee, Roger Lynn, and Dennis Glenn.

Mrs. Ben Bishop, Burns, Tenn., is shown receiving the first copy of the AIR MAIL EDITION of *The Upper Room* from the hand of Dr. J. Manning Potts, editor. Mrs. Bishop sent the copy to her husband who is serving the U. S. Army in Korea.

Pinson

A student of Colegio, Camaguey, Cuba, is purchasing her copy of El Aposento Alto from the table in the narthex of the beautiful church on the campus.
More copies of El Aposento Alto are distributed in Cuba than there are members of the Methodist Church there. If the same ratio applied in the U. S., the circulation (which is already at an all time high) would be five times as large as it is now.

From *THE UPPER ROOM*

MAILBAG!

Good News from Spain

Dear Brothers in Christ:

Thank you for the July-August El Aposento Alto. Everybody likes El Aposento Alto.

There are two people for whom I would like to subscribe. I should like to know how I could send their money for the subscription and how much each would cost.

The textual explanations are very useful and of great spiritual help. I am very grateful to the authors.

Some writers express themselves in such a way that it is very difficult to understand them. Yet amazingly, *these meditations clarify rather than mix up the ideas.* One is led to see how the Lord does not leave a person without a suitable explanation.

May the Lord richly bless you, the authors, the administrators of The Upper Room and all its readers.

Yours in Christ
Cadiz, Spain

None Better

I have written to the Society expressing our appreciation. I know of no better devotional book than The Upper Room.

Our men look forward to their coming. I wish you could see the men in their cells at evening time reading The Upper Room. Thanks.

Chaplain B. F. Blubaugh
Maryland Penitentiary
Baltimore, Maryland

After a Blessing

"Perhaps you would be interested to know that the increase in the order is due to a change in distribution. We now have them on the altar, and after a blessing for their use in the homes, they are passed by the ushers through the congregation. Many of our first-time users have expressed their great delight in discovering this material.

Sincerely,
Rosemead, California

(This standing order has been increased from 125 copies of the regular edition to 200 copies of the regular edition and 50 copies of the airmail edition.)

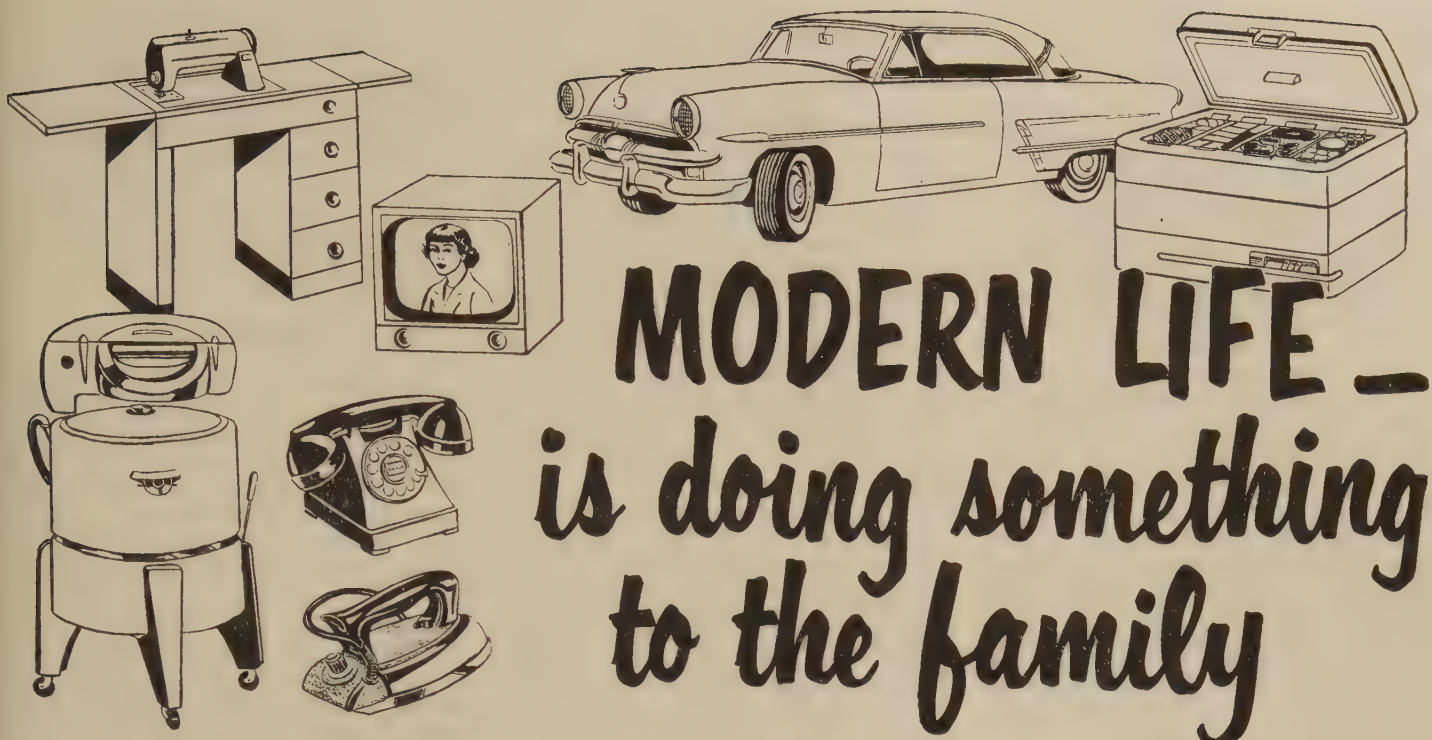
A Source of Profit

Dear Sir:

El Aposento Alto has been a great blessing to me. Its lessons have been sources of profit to several of the brothers. I receive other devotionals for family worship; but El Aposento Alto and the Bible always remain on my desk.

One member said to me recently: "When I don't receive El Aposento Alto there is a great falling off in my spiritual life."

Yours in Christ,
Santiago, Guatán



MODERN LIFE — is doing something to the family

by A. Dudley Ward
Executive Secretary
Board of Social
and Economic Relations

An Approach

THE family and society are inseparably interrelated. We might say that, in a real sense, the family is society, for it is the fundamental unit by which our society lives, moves, and has its being.[1]

One fundamental for me is an optimism about the character, worth, stability, and creative potential of the modern American family. Despite its failures and insufficiencies, there is substantial evidence to indicate that the modern family is, in many ways, superior to its predecessors. The children who emerge from it are fine and well equipped to do a good job in building their own families. This optimistic point of view should, I believe, permeate the "Family Life Conference." With this attitude, the task of determining the Church's responsibility to make Christianity relevant to every aspect of family life will be easier and the efforts expended by the Conference will be more richly rewarded with positive results.

Some Issues

In a short article, it is impossible to cover all the issues which confront the family today. I would like to mention four which I believe are crucial and which, in my opinion, should be given special attention by the Church.

Gadgets. For many of us family life has become too complex. We are cluttered with a super-abundance of "things." We must have the latest. Mass media advertising tends to make us dissatisfied with what we have. There is always a new model—which often isn't really basically new; it just looks different. Perhaps the greatest tension arises in families which are precluded from buying all the children desire in order to be like "the other kids."

There is however, a positive side to the accumulation of modern equipment. It releases energies for other activities.

In a survey which I have just completed, housewives agreed—farmers' wives especially—that modern labor-saving devices have cut down the time spent on those aspects of housework which are drudgery.[2] Most housewives are not wasting this time. They are able to detail the ways in which it is used: taking paying jobs, planning better meals, making a more attractively decorated home, developing greater participation in community activities, etc. They agreed: "We are as busy as ever, if not busier." The disappointing thing is that practically no mention was made of utilizing this time in character training for children, undergirding the home emotionally, and making religion a vital part of family life.

Acquiring gadgets involves the earning and spending of income.[3] This is the one area of family life in which the Church has done practically nothing to help the family. It has exhorted people to tithe—for the Church—and just about let it go at that. I do not believe that the Church can tell people how to earn and spend their money, but I do believe that it is the Church's responsibility to help people ask themselves the right questions about how money should be earned and spent.

Two-Income Family

The Two-Income Family. One of the new phenomena of recent years is the rapid increase in the number of working wives. More and more the trend is for women to work before marriage, to continue work after marriage until the children are born, and to return to work

[1] The 1952 General Conference said: "The home is the foundation of society and is vital to the stability of both Church and State."

[2] A recent study by the General Electric Corporation also indicates that housewives working outside the home have not utilized such labor-saving devices any more than those who do not have paying jobs.

[3] See also the section below on the "Two-Income Family."

when the children enter school or leave home.[4]

This situation has arisen for at least three reasons: first, the high employment conditions during and subsequent to World War II; second, such developments as better marketing facilities, increase in the number of labor-saving devices (see above)—which can be bought with the income earned—smaller families, and the growth of nursery schools; and, third, the diminishing critical examination of this pattern.

The husband no longer fears loss of prestige or of his traditional place as head of the home. He submerges his feelings of masculine superiority in the new higher-powered car, the 21-inch T.V. set, etc., which the extra income makes possible. In other words, in addition to the rising cost of living, our desired standard of living makes it imperative to increase income; and one of the best ways to do this is to permit some other member of the family to work—usually the wife.

Inherent Danger

The danger inherent in this attitude is that the unity and harmony of the family may suffer as a result of such action. Children lack for proper and continuous care, and the independence of each parent is accentuated. This latter point shows up particularly in matters such as the divorce rate. As women have become economically emancipated, there has been a rapid increase in the number of divorces financed by women.

Cause for Encouragement

But a fact for encouragement in this matter was apparent from the results of the survey on which I worked and to which previous reference was made. While recognizing the increasing desire, necessity, and, in some cases, positive value of married women working, both husbands and wives said the main factor to be considered is the effect on the children and the entire family life. If the family is in jeopardy, the majority said other adjustments must be made, such as reducing expenditures, attempting to increase the husband's income, or postponing the wife's working until the children are sufficiently mature.

The Church must determine its position in this matter and be prepared to help families face the problem in the light of the Christian faith.

Our Dependents. In America we are making more adequate provision for our young dependents. Family income has risen. Medical services are better. Educational facilities have increased.

A Real Question

Nevertheless, there is real question whether we are doing as well for our aging dependents. In spite of social security provisions and pension schemes, a great number of the financial, psychological, and spiritual problems of the aged are not being met adequately.

Modern medical science has increased the life expectancy of people. Our older folks are physically more virile. Yet we force them to retire at a younger age. In addition, the modern small family unit is neither economically nor psychologically capable of caring for its aged members. A four-room apartment, or a low-cost development home, is no place for grandmothers and grandfathers. But our aged, in most cases, are not financially independent. Most of them come to retirement without adequate private or public means of support.

Modern life demands that the family begin to take seriously its responsibility to plan early for the psychological, financial, and spiritual welfare of its aging members. It is probably better for aged people to live with their contemporaries; but, with inadequate facilities, both private and public, a rethinking of the relationship of the aged to the family is imperative.

In this, the Church must play a vital part.

Use of Leisure Time

Leisure Time. The use of leisure time is one of the best indications of a person's standard of values. Most of the working members of the modern family have more hours off the job than ever before.

In this connection, Professor Elizabeth E. Hoyt has made this discerning comment: "The resources of technology which have given us a shorter working day, more leisure in the sense of less grubbing for the necessities of life, have at the same time, made a thousand gadgets for that leisure. We may even have less leisure now for thought and contemplation than we ever had before. Now all the time something is flitting across our vision or dinning itself into our ears. Though we have far better mechanical means for reaching the quiet places, these places are fewer and fewer and farther and farther away." [5]

"Spectatoritis"

Several groups, with which I worked on the survey mentioned, agreed that there is "too much spectatoritis," or, as a young lady in one group put it, "I've gotten lazy in a way—listening to the radio and not really listening, reading and not really remembering what I read. I believe I'm wasting a good deal of my leisure time." Or, as another entire group concluded, "We read, watch T.V., go to the movies, but don't do many really interesting or absorbing things." Much valuable leisure time is spent in passive participation in commercialized recreation.

In addition to this unproductive use of leisure time, the submission to the pressures of modern life in connection with achieving an increased standard of living have made it necessary for many families to devote leisure time to economic pursuits at the expense of time for the cultural and the spiritual or at the cost of just plain "recreatin'."

The positive factor in this situation is evidence that reveals increasing concern among families with regard to the constructive use of leisure time.

The Church has an imperative to grapple with this challenge.

The Conference's Task

I have attempted to indicate an attitude which the Family Life Conference might take toward the relationship of the family and modern life.

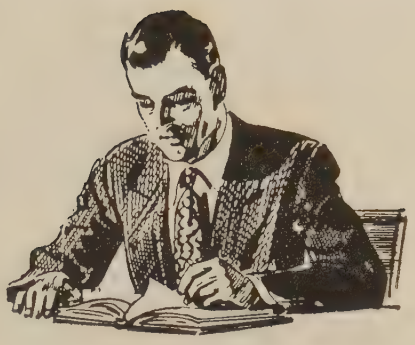
I have tried to show, through four issues, that there are both negative and positive sides to almost every problem with which the modern family is confronted.

It is my conviction that the Conference should attempt to define the major issues facing the modern family, to determine carefully the positive and negative aspects of each, and, under God's guidance, to plot a course of action which makes clear the Christian responsibility and privilege in regard to these issues.

[4] An informative discussion of this trend is found in the book, *American Income and Its Use,* Harper Brothers, New York, 1954.

[5] Elizabeth E. Hoyt, *et al., American Income and Its Use.*

FRET NOT THYSELF



by J. H. Chitwood
Pastor, First Methodist Church
Tuscaloosa, Alabama

LIFE is so daily. There are times when I get up in the morning, rush to work, run all day, and go home at eventide feeling that I would like to resign from the world. This is not because life is meaningless and empty, but because it is too full and demanding. The challenge is beyond our capacity. The day is crowded with important matters. Idleness is not the sin of this generation, but being too busy with minor matters may be the ruin of it.

Most of us are too busy. There are some things we must do—earn a living wage, keep up household chores, work at the church, and provide opportunities for our families. There are many things that other people get us to do—lead civic drives, take part in community programs, and assist with local government. There are a few other things we want to do—read a book, follow a hobby, pursue some creative idea. All these things add up to more than one can do. The pressure from without and the sense of incompleteness from within work together to confuse the mind and break the body. Whether it is work or worry we may not always know. One thing we do know, something is robbing us of the poise and power which we need.

No New Problem

Modern as it seems, the problem is not new. Neither is it new to feel an occasional impulse to get away from it all and live in some dreamland of peace. David said, "Oh that I had wings like a dove, for then would I fly away and be at rest." Cowper was paraphrasing Jeremiah when he said,

"Oh for a lodge in some vast wilderness,
Where rumor of oppression and deceit,
Might never reach me more."

But, you and I know that distance does not dissolve difficulty. Peace and inner victory do not come from trying to escape life's responsibilities. Peace comes from one's ability to manage life right where it is.

Three Suggestions

Here are three practical suggestions for an overcrowded life:

One must learn to choose between the important and the essential. There are a few things one must do. Attending meetings seems to be the menace of the modern world. Someone has defined a meeting as a place where people get together to plan another meeting. The passing of time will prove that most of the things I am doing now are of little value. However, there are a few essentials—absolute honesty in my joy, faithfulness in family life, development of character that will stand in judgment, and being a helper to those who need me. Whether or not I do these things will always matter. I have plenty of time to do what I ought, but I don't have an hour to spare. I can live an ordered, peaceful life if I have the wisdom to distinguish between what is important and what is absolutely essential. Many people have hurried and worried themselves to death over things that did not really matter.

One must rid his life of anxieties. Self-pity is the enemy of useful, happy living. I used to be adept at getting tired. I began early Sunday morning to convince myself that I would be very tired by the close of the morning service. I convinced my family that I was utterly exhausted by the close of the evening service. Monday morning was the time for father's undisturbed rest. My, how I enjoyed my worked-up feeling of being tired! I decided to experiment by rising earlier on Monday and planning a busier day than usual. It worked. My tired feeling on Monday was a mental creation. This kind of exhaustion comes from self-pity and not from overwork.

One must rid his life of unfinished tasks. The most perfect rest comes from a sense of having completed the job. It is better to work long hours and do what the day demands than to have any number of hours in bed with the cry of an unfinished task disturbing the conscience. It is not how long one rests, but how well one rests, that matters.

The worst of all anxieties is ill will against some fellow being. Hatred is the heaviest load the human heart ever carries. It blinds the eyes of the spirit and causes one to lose his ability to see the beautiful. It haunts the soul and takes away the sense of security. It poisons the source of joy and robs life of its laughter. It kills one's sense of values and makes one feel that the world is giving him an unfair deal. Hatred and happiness never dwell in the same heart. A man must give up one or the other. Fret not thyself because someone has done thee wrong. He can never really hurt you until he makes you hate him. One of my saddest experiences was watching a man die of a hating heart. He had no organic illness. His life that was meant for love was put in reverse and spent itself hating. An unhappy and short existence and a weary and broken body are the inevitable result of hating.

God and Life

Life is a part of God. God breathed upon man and made him a living soul. Because of this relationship no one can ever live fully and peacefully without a simple faith in God. Who has not envied the child at night? The lovely

prayer, "Now I lay me down to sleep," was said, and then came perfect sleep within a few minutes. This quiet rest comes because of three conditions:

—Finished tasks. All work and play are laid aside.
—Forgiveness is complete. No anger is held over.
—There is a perfect trust that parents are strong enough to keep and good enough to care.

When we achieve these simple experiences, we, too, can sleep.

It is unfortunate that we make religion so complex and theological. It is not like that at all. It is simple and within the reach of anyone. What is religion but asking early in the morning for God's guidance, doing our best to follow Him during the day, and coming at eventide to commit ourselves into the care of His power and love? This is not always easy, but it is possible and very rewarding.

Sure, there are times when we don't understand God's way with us. There are times when it is hard to be patient and trust Him. But, this is the way of peace and strength.

God's Concern

In the closing scene of *Green Pastures* is a wonderful example of this simple faith and trust. The leadership of Israel was taken from Moses and given to Joshua. Moses was not being allowed to go into the Promised Land. Moses, who faced the wrath of Pharaoh, believed when all others doubted, pushed on when all others wanted to turn back, was being left behind, and alone. If anyone ever had a right to question the goodness of God, it was he. Someone asked Moses why God was treating him that way. Moses calmly replied, "God has got plans for me." When the Hebrews were all gone, God stepped from behind the rock and put His hand on the shoulder of Moses. The old prophet knew that hand. He had felt it many times before. Without even looking around he said, "You'se with me, ain't you, God?" And God replied, "Co's I is, Moses, co's I is." Fret not thyself. God has a plan for your life.

I try daily to empty my heart of all small and evil things, believing that God is working in my life to do good and to bring good to me. When I can't understand, I trust Him.

I fret not myself about things that cannot be changed and work faithfully at things which should, and can, be changed. This is the way of peace.

(This article is reproduced from the Tract-of-the-Month and is available from TIDINGS at $2.00 per 100.)

LOOKING TOWARD EVANSTON

August 12-24, 1954

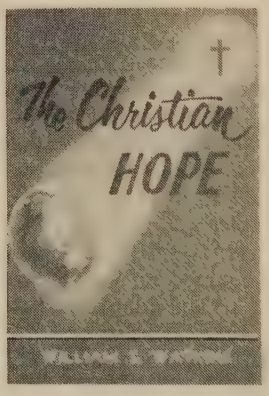
The Second Assembly of the World Council of Churches will convene at Northwestern University. It will be the most important Christian assemblage, some say, ever held in the United States. Edinburgh in 1910, Jerusalem, Oxford, and Edinburgh in 1937, Amsterdam in 1931, Whitby in 1948, have preceded Evanston. Visitors from afar view us for the first time. Dr. VanDusen, President of Union Theological Seminary, just returned from abroad, suggests that they raise questions about our type of Christianity here in the United States:

1. American Christianity is too often institutional rather than personal.
2. American Christians appear rather self-assured about their own sufficiency, so that God sometimes seems to be about as much dependent upon them as they upon God.
3. American Churches appear to have two altars—one for the dollar and another for God.
4. American Christianity lacks a creedal structure.
5. American Christianity looks very divided.
6. American Christianity looks often to them as rather earth-bound, expecting the fulfillment of God's Kingdom here on earth.

American Christians and World Christians will be looking at each other at Evanston as they discuss together for two weeks "**Christ—The Hope of the World.**" Much of European Christianity talks as though there is no hope at all for the world. They are terribly concerned for the Second Coming, and there is little thought about the First Coming. There is scarcely any talk about man's entering the Kingdom of God—being born again. American Christians have talked much about building the Kingdom of God, but man enters the Kingdom of God; he does not build it. The Christian representatives from over the world will be seeking to understand each other at Evanston as they talk about . . . .

"CHRIST—THE HOPE OF THE WORLD!"

FOR EVERY MINISTER AND READING LAYMAN



The Christian Hope

by Bishop Wm. T. Watkins

80 pages—35c each

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Bishop Watkins interprets the Christian hope with penetrating vision and piercing insight. He appeals for a redeemed society through a salvation which is both individual and social.

Of interest to everyone concerned with world Christianity

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A helpful interpretation of the doctrine of the Holy Spirit as it relates to contemporary experience.

_____ **Recovered Emphases of Vital Christianity,** by Four English Ministers. 15¢ each; 10 or more, 10¢ each _____
Helpful discussions of four Methodist doctrines.

_____ **Recapturing Pentecost,** by Halford E. Luccock. 15¢ each; 10 or more, 10¢ each _____
A 48-page book containing a series of studies for local churches to use.

_____ **New Life in Christ,** by Charles M. Laymon. 35¢ each; 12 or more, 25¢ each _____
Studies of the New Birth in the New Testament.

_____ **Pentecost Victory Packet** $1.00 each _____
Contains 10 copies of the 15¢ booklet, *Recapturing Pentecost,* by Halford E. Luccock. Very helpful for discussion groups and personal reading.

_____ **My God and I.** A self-examination folder on Christian experience. 5¢ each. $4.00 per 100 _____

SPECIAL PENTECOST TRACTS

Each $1.50 per 100 (see page 7)

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_____ **The Gift of the Holy Spirit.** The scriptural account of Pentecost. _____

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_____ **Why We Visit,** by Lowell B. Hazzard. Single copies, 5¢; 10 or more, 4¢ each _____
Leaflet giving motivations and basic reasons for all church visitation.

_____ **Turn Over Charts** $12.00 a set _____
These Turn Over Charts, entitled "They Went Forth—Two by Two," contain 118 poster-size pages (18"x28"), are printed in two colors, and cover the four or five training sessions of a week of Visitation Evangelism.

_____ **How to Have a Successful Week of Visitation Evangelism in Your Church** 10¢ each; 6 copies, 50¢; 15 copies, $1.00 _____
A practical booklet outlining the 12 steps to an effective week of Visitation Evangelism.

_____ **Sound Slidefilm, "Laymen Witness for Christ"** $12.50 each _____
Tells how to conduct a week of successful visitation and shows how to use the necessary visitation evangelism materials. On 35 mm. film, the slidefilm contains 92 frames. Sound is on 78 r.p.m. phonograph records. Takes 16 minutes to show.

_____ **Be a Member Where You Are** $2.00 per 100 _____
The name of this leaflet by Dawson C. Bryan explains its purpose. It is recommended that churches mail these to all persons in the community whose memberships are elsewhere—especially before visitation campaigns.

FOR YOUR ASSIMILATION PROGRAM

_____ **Reading for Every Member** 25¢ each; 12 or more, 20¢ each _____
An envelope of helpful materials. Should be given to every new member.

_____ **Children's and Youth Membership Kit** 50¢ each _____
Excellent for use in the local church. (For Methodists.)

_____ **Self-Help for New Members,** by Ray W. Ragsdale. 15¢ each; 10 or more, 10¢ each _____
An excellent guide for new members.

_____ **I Will Uphold the Church,** by Homer J. R. Elford. 10¢ each; 6 for 50¢ _____
A 24-page booklet emphasizing the vow to support the church.

TWO NEW BOOKS BY TWO BISHOPS

_____ **The Christian Hope,** by Bishop William T. Watkins. 35¢ each; 12 or more, 25¢ each _____
_____ **Proclaiming the Good News,** by Bishop William C. Martin. 35¢ each; 12 or more, 25¢ each _____

FOR YOUR PRAYER AND SPIRITUAL LIFE EMPHASIS

_____ **Spiritual Life Through Tithing,** by G. Ernest Thomas. 35¢ each; 12 or more, 25¢ each _____
A presentation of the nature, philosophy, techniques, and spiritual values of tithing.
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_____ **Fret Not Thyself,** by J. H. Chitwood $2.00 per 100 _____
Practical suggestions and assurances for daily Christian living. (Tract-of-the-Month-Club members *do not* order here. You will receive the tract automatically.)

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_____ **The Christian Family,** by Bishop Costen J. Harrell $2.00 per 100 _____
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FOR YOUR EMPHASIS ON THE CHURCH

_____ **Making Membership More Meaningful** $2.00 per 100 _____
A revision of the popular Order of Worship used in the 250th anniversary of Wesley's birth. Adapted by special request for general use.
_____ **Tell Me the Story of John Wesley.** A pictorial account of Methodist origins. 10¢ each; 15 for $1.00; $6.00 per 100 _____
_____ **The Methodist Primer,** by Bishop Charles C. Selecman. A basic text. 35¢ each; 12 or more, 25¢ each _____
_____ **Manual for the Four Commissions** 40¢ each; 6 or more, 30¢ each _____
Describes the work of each of the four local church Commissions and shows how they can best promote the program of the church. Order one for each Commission chairman, one for the chairman of the official board, and one for the pastor.
_____ **The Local Church Commission on Membership and Evangelism** 25¢ each; 5 or more, 20¢ each _____
A practical manual on the nature and duties of this Commission.
_____ **Addresses, Philadelphia World Convocation of Evangelism.** A dollar value. 50 cents each _____

TIDINGS, Headquarters for Evangelistic Material, 1908 Grand Avenue, Nashville 5, Tennessee

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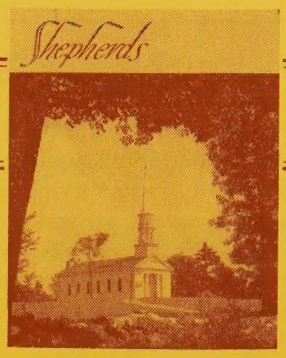
Sorry, no orders on consignment.

SUPPLEMENT TO SHEPHERDS

June, 1954



Candler Camp Meeting

Southeastern Jurisdiction

Lake Junaluska, North Carolina

August 8 through August 15, 1954

Dr. W. E. Sangster, of England
will preach Monday through Friday

Dr. Henry M. Bullock, Church School Editor
will preach and give Bible Hour Lectures
Sunday through Saturday

Dr. J. Henry Chitwood, of Tuscaloosa, Alabama
will preach Saturday and Sunday

Workshops for evangelistic leaders and congregational singing, also

IMPORTANT

Make room reservations at Lake Junaluska early

To Preachers Traveling Abroad . . .

If you are a preacher planning a trip abroad this year, and expect to travel by ship, this urgent request will interest you.

A new committee, called "Passenger Ships Chaplaincy Services," has been organized within the Joint Department of Evangelism of the National Council of Churches. This Committee has been organized in order to provide Protestant worship services on board every possible passenger ship traveling the ocean lanes this year. How is this to be done?

The plan is simple. Every Protestant preacher who plans to travel overseas by ship this year is requested to send his name, address, name of his ship, date of sailing, and the name of the steamship line, to the Joint Department of Evangelism, National Council of Churches, 297 Fourth Avenue, New York 10, New York.

This information should be sent as soon as each preacher completes his travel plans. Upon receipt of this travel information from each preacher, the Department will relay the data to the office of the ship company executive, who in turn will send the name to the captain and the purser of the ship. These are the two men who usually invite some preacher to conduct the Sunday worship services during the voyage.

The "Passenger Ships Chaplaincy Service Committee" is making suggestions to the executive officers of the various ship lines concerning a minimum equipment for Protestant services on board their ships. This equipment includes Bibles, hymnbooks, pulpit robe, surplice, and adequate provision for communion services.

The Committee urges every preacher who plans to travel abroad this year on a ship to send in the requested information. This is a "labor of love" on the part of those willing to preach on board ship. There is no remuneration in it except the satisfaction of making a Protestant worship service available for those away from home. This is one more evangelistic opportunity for Protestant preachers to reach the unchurched and to provide worship services for our Protestant church members who are away from home.

Resolution by Norwegian Annual Conference

The following resolution directed to Bishop W. Angie Smith and Dr. Harry Denman was passed by the Eastern District of the Norwegian Annual Conference:

Words of thanks to our American visitors.

The superintendent, preachers and laymen of the eastern district of the Norwegian Annual Conference, do hereby address the warmest thanks to Bishop Dr. W. Angie Smith and Dr. Harry Denman. We all want to thank you for taking time to visit Norway. We thank you for the most valuable information you have given us these days. We thank you for giving us part of your rich experiences from the Evangelization Campaign in the United States. And we thank you because you have given us a deeper faith in our task: To win people for Christ. We thank you because you once more have shown us the methods of Jesus Christ in evangelization. We thank Almighty God that you came, and we promise to pray for you that God still may use you as a means to spiritual inspiration and blessing—in your work here in Scandinavia and back in your own country.

Skien, March 4, 1954.
(Signed) M. S. Haver
Superintendent of the Eastern District.
Hans Skogoy
Hans Lillethun
Secr. of the Res. Komm.

Evangelistic Success

The Easton District of the Delaware Conference reports 62 commitments to The Methodist Church as the result of a recent United Evangelistic Mission under the leadership of W. A. Harewood, Superintendent, and Rev. (Mrs.) Sarah E. Austin, District Secretary of Evangelism.

"Methodist Men Work for Christ" will be the general theme for the National Conference of Methodist Men to be held at Purdue University, Lafayette, Indiana, July 9-11, 1954.

Training for Church Camp Leaders

Pastors and other leaders of the Church are becoming increasingly aware that camping offers various age groups unusual and effective means of education for Christian living. For this reason camping has grown by leaps and bounds in recent years—far outstripping the supply of trained leadership. To meet this situation Scarritt College and The Methodist Board of Education are jointly sponsoring the Fourth Annual Workshop for Camp Leaders, June 7-July 2, 1954, in Nashville, Tennessee. The period is divided as follows:

June 7-16

Regional Training Camp for leaders, the Methodist Board of Education in cooperation with Scarritt College. Ten days of "training through camping" for leaders of various types of church camps—day camps, week-end camps, family camps, resident camps, local church camps, settlement camps.

June 21-July 2

Laboratory day-camp experience with juniors and intermediates in cooperation with Nashville churches or settlements. (The intervening days, June 17-21, will be spent on the campus and on the day-camp site in preparation for the day-camp experience.)

Those desiring to do so may register for the 10-day period only; those registering for the entire Workshop, June 7-July 2, will be eligible for 6 quarter hours academic credit, if entrance requirements for Scarritt College are met.

Leadership: Staff of outstanding camp leaders, including church camp leaders and persons skilled in camp craft. Mr. and Mrs. Herbert Montgomery of Indiana will participate for the third year. Miss Aileen Sanborn of the Board of Education will be on the staff.

Is there someone from your church who should attend this Workshop?

For further information concerning scholarships, and other matters, you are invited to write

Miss Mattie Sue Howell
Scarritt College for Christian Workers
Nashville 5, Tennessee

Interdenominational Chapel

Bainbridge (Md.) Village Chapel, an interdenominational chapel for Navy personnel and their families in the area of the Bainbridge Naval Training Center, has been using TIDINGS material in connection with a Church Attendance Crusade, reports William R. Petre, chaplain from the Philadelphia Conference.

New Church Built by Faith in Orlando, Florida

In 1949, the Florida Annual Conference assigned Newton Wise to be the new pastor of Reeves Memorial Methodist Church, in Orlando. This church met in a small wooden frame chapel with a seating capacity of 125 people and a small frame Sunday school building in the back.

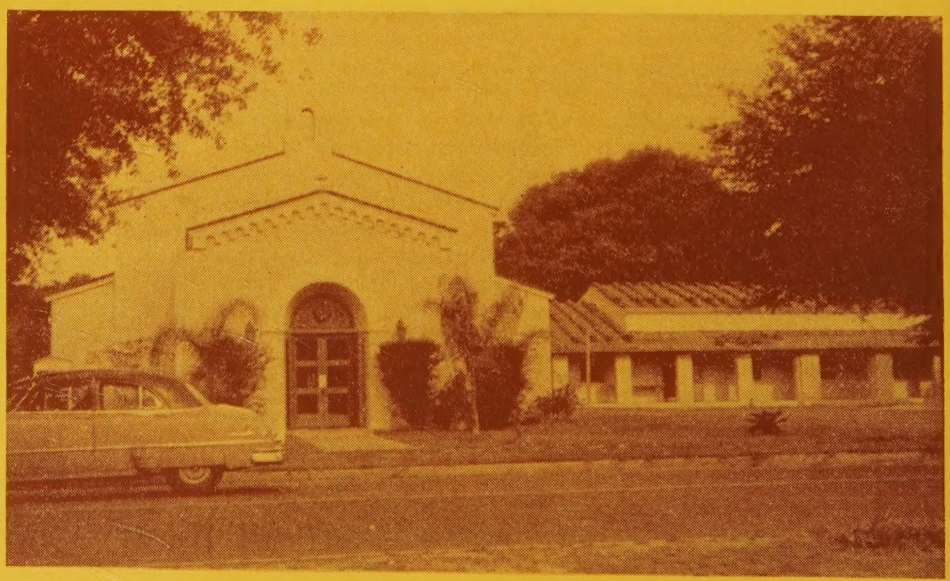
Among the approximately 200 members were some devout faithful Christian people who believed in tithing and working. Under the guidance of Dr. O. E. Rice, as building counselor and now District Superintendent, master plans for a church plant were presented. At first, the people gasped for breath; then, after the shock wore off, they began working on the first unit of this plant. Last fall, this church was dedicated by Bishop John W. Branscomb, who had been a source of encouragement and guidance for many years. Now, in less than a year, the new youth fellowship hall is completed and will soon be dedicated. Now, with 600 members, the church sponsors a full-time missionary to Cuba and has three preaching services each Sunday.

Progress at Rose Hill

Five years ago, the Rose Hill (Va.) Methodist Church was part of a five-point circuit paying $1,800 salary. Today it is a station church paying $2,400 salary. The old, outdated parsonage has been replaced by a new parsonage —built in 1949—valued at $10,500. The congregation has completely furnished the parsonage, the W.S.C.S. has completely furnished the church kitchen, the Wesleyan Service Guild has donated 100 Cokesbury Hymnals, the Commission on Education has bought 50 folding chairs for the recreation room, and the MYF has purchased a lawn sign for the church.

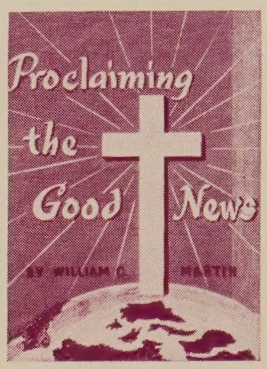
Credit for this advance, made by a membership of 144, must be given to dedicated lay leadership and a former pastor, R. R. Haynes, declares William J. Carter, present pastor.

Reeves Memorial Methodist Church, Orlando, Florida.



Good News About Good Tidings Books

PROCLAIMING THE GOOD NEWS



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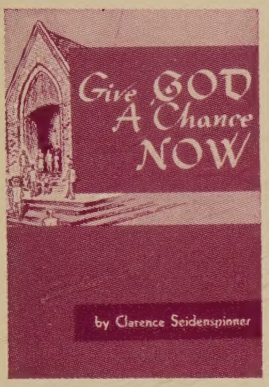

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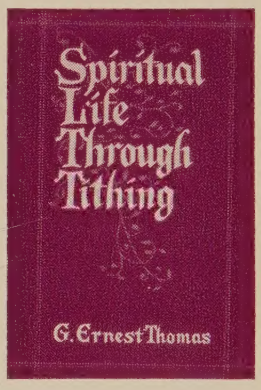

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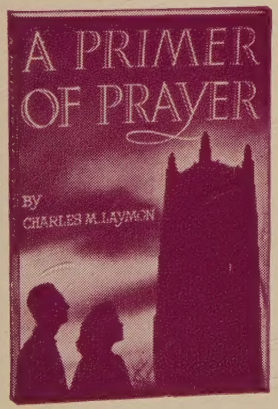

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